The Congregational Quarterly

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Vol. I, No. 2 **APRIL 1923**

CONTENTS

[*For biographical sketches of the contributors, see p.* xix.]

EDITORIAL
DEMOCRACY AND WAR . . . . . JOHN SIMON
APPRECIATIONS—
1. R. J. WELLS . . . . . J. D. JONES
2. ERNST TROELTSCH . . . . . A. DAKIN
3. KHAMA . . . . . A. M. CHIRGWIN
THIRTY YEARS IN LABRADOR . . . . W. T. GRENFELL
THE TWO INDEPENDENCIES . . . . . A. PRINGLE
"IN A PLACE BY ITSELF" . . . JESSIE FORSYTH ANDREWS
JESUS AND THE CHURCH IN THE NEW INDIA . BASIL MATHEWS
THE TRAINING OF THE MINISTRY . . . W. B. SELBIE
NONCONFORMITY IN THE UNIVERSITIES—II. CAMBRIDGE B. L. MANNING
OUR FORUM: SUNDAY GAMES { *For* . . . . FRANK HALL; *Against* . . . . T. T. JAMES; *Summing-up* . . HALLEY STEWART }
DEVELOPMENTS AND EXPERIMENTS—
THE DRINK QUESTION AND THE KINGDOM OF GOD HENRY CARTER
THE CHURCH AND THE DRAMA . . . LENA ASHWELL
THE AMERICAN SCENE . . . . J. EDGAR PARK
EVERY CHURCH ITS OWN ART EXHIBITION . A. H. SAYERS
THE FORWARD MOVEMENT: Its Possibilities for Women OLIVE STEVENSON
FOREIGN REVIEWS . . . . . W. BLACKSHAW
CURRENT LITERATURE:—By the EDITOR (Article Reviews: (1) Religious Education; (2) Progress), Rt. Hon. A. HENDERSON, M.P., Drs. W. B. SELBIE, E GRIFFITH-JONES, J. V. BARTLET, A. E. GARVIE, Revs. A. PRINGLE, D. W. LANGRIDGE, M.A., and Mr. HAROLD SHEPHEARD, M.A.
SHORTER NOTICES PERIODICAL PUBLICATIONS

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HAND-IN-HAND

By THE EDITOR

If I may be permitted to say so, the most pleasing feature of No. 1 of the Congregational Quarterly was the evidence it gave, alike in its matter and in its advertising pages, of the unity of Congregationalism.

The Congregational Corps of the Christian Army has many sections with specific tasks: its infantry and artillery, its transport and its engineers, its snipers and its tanks; but all form part of the Corps, and the success of the whole depends on the efficiency of each part. Foreign and Colonial Missions, Schools and County Unions, Forward Movement and Social Work, Publishing and Young Peoples' Departments—all these were represented in No. 1, and it really begins to look as if at last Congregationalism is one, and about to formulate a World Policy.

And if all these sections work together in the Divine Campaign none ought to work hand-in-hand more than the Colonial Missionary Society and the Congregational Quarterly. In every part of the world where the English language is spoken the Sky Pilot is at work strengthening men and women in the Faith and developing a strong and virile Church life.

Our Colonial work is alive, and where there is life, literature always follows, and follows hard. Congregationalism must therefore see to it that its Advance Guard can keep mind and soul alive.

Through the pages of that excellent periodical the *British Missionary* the Colonial Society keeps the Churches of the homeland informed as to the work in the pioneer places. In like manner the Home Churches should try through the Congregational Quarterly to carry to Congregationalists who are working in the far places sound scholarship, and new learning, stimulating suggestions and wide visions.

Think of the young man who becomes a Colonial Missionary. With University training, accustomed to the society and fellowship of educated men, he goes abroad, leaving behind everything in the way of intellectual companionship. His library is necessarily scanty, and the time he spends in it scanty too; his days are spent on horseback or in van, taking the gospel to widely scattered farmsteads and villages. Anything that links him with home and with learning, with the pulsing life of the community and the full stream of denominational activity, is thrice welcome to him, and so a journal like the Congregational Quarterly, which endeavours to focus the religious life and thought of the time, can be a succourer of many far away, and through them an inspiration to the people they serve. Therefore, if the Congregational Quarterly serves but one purpose, to link up the work of the Colonial Missionary Society with Congregational life and scholarship, it will not live in vain.

We are thrilled by stories from the ice-bound coast of Labrador or from the outback of Australia, when told with the simplicity of a Grenfell or the emotional power of a Fletcher, but too often the romance of Colonial Missions fades away from our minds when we settle down to the prosaic round of ordinary duty. Lest we forget this, the Congregational Quarterly will not only strive—as in Dr. Grenfell's article in this issue—to keep before its readers our work and witness in the Colonies, but it will also keep informed those in the far places of movements in religion and literature.

If our Pauls, who with intrepid skill are proceeding on their journeys in labours and dangers oft, can read these pages and thank God and take courage, we shall rejoice in being counted worthy to render them service.

The Congregational Quarterly

EDITORIAL

It would be ungracious were these notes to begin without a word of thanks to the many readers who have sent messages of encouragement and goodwill for the Congregational Quarterly. Good wishes have reached us from every part of the world—from pulpit, pew, and press—and we have been given every reason to believe that Congregationalism rejoices in the advent of its new periodical. If we can live up to half the good things said about us, we shall be able to render useful service. We are especially indebted to all ministers who have brought the Congregational Quarterly to the notice of their people. The circulation of No. 1 was large for a journal of this nature, but we shall not be satisfied until it reaches five thousand—surely not too ambitious a number when it is remembered that we have over three thousand Congregational Churches. In some cases where ministers are enthusiastic we have done excellently (at least two Churches have each sold over fifty copies), but there are others where even important deacons "have not so much as heard that there is" a Congregational Quarterly.

We are grateful for all the advice and criticism that we have received, and we will endeavour to profit by it, though it is not always easy to do so. We are requested to make the Quarterly heavier and lighter; more theological and less theological; to make the articles shorter and longer; to review more books and to review less books. We are exhorted to give more heed to the past, implored to pay more attention to the present, and urged to have more regard for the future. Sectional societies of all sorts and kinds beseech us to give full emphasis to their special activities, and in some cases even go so far as to promise to become subscribers on condition that we do so!

When all contradictions have been allowed for and due cancelling out has been done, there remains sufficient useful suggestion for us to be grateful, and no one with an idea for making the

Congregational Quarterly of greater service to the denomination and to the Kingdom of God need be afraid that it will not receive consideration.

* * *

We have the authority of the Archbishop of York for saying that most men think that the Churches are "chiefly concerned with their own interests," and it is certainly true that all kinds of motives are imputed to us in various endeavours that we make. For example, the Churches have often been blamed for opposing social reforms, but when, in 1918, many ministers and Churches supported the Labour Party, they were given no credit for so doing, but were told that they were so acting merely to win back the masses they had lost. This condition of things is not without its value if it makes us ask whether the Church of Christ is sufficiently active in directions where no malicious person can accuse us of having any ulterior motive. Take for an illustration the question of the humane slaughter of animals. There is not the slightest doubt that, even when butchers are kindly disposed, great suffering is caused; and not *all* butchers are kindly disposed. The pole-axe is not "fool-proof," and carelessness, drink, and pure accident often cause horrible torment to beasts already driven frantic by the atmosphere of the abattoirs. No thoughtful Christian can eat meat without endeavouring to secure that his food reaches him with the minimum of cruelty, and to-day there is a way ready to our hand. A bye-law already allows local authorities to enforce the use of the humane killer, and we should see to it that an Act of Parliament makes it compulsory throughout the whole land. If the Churches were to unite to effect this reform success would not long be denied them, and at the same time the reproach that we are only concerned with the things that affect ourselves would, in a measure, be removed.

The same applies to the housing of the people. Does the Christian Church in this country realize how thousands of people are living, say, in the City of London to-day? In many boroughs two families in a house is the minimum; often there are three or four. Pastoral visitation discloses many cases of respectable families, where parents and six or eight children live in two basement rooms, or in two rooms on a third floor. What chances have such children of physical, mental, and moral development? By all means let the Churches strive energetically for their varying objects—to "defend Church schools," secure Methodist union, or raise a Forward Movement Fund—but let them not fail to show their disinterested zeal for mankind by working at least equally earnestly to solve the housing problem.

As we write, news comes some twenty or thirty ministers in some degree representative of Nonconformity have just gone to

Buckingham Palace to convey to His Majesty the King their felicitations on the engagement of the Duke of York. We have nothing to say against a courteous and loyal gesture of this kind, but it does suggest the thought that the "right of access" to the throne might occasionally be used in some way less ceremonial, and more in accord with the moral and spiritual purposes for which we stand. It would be a good thing if we could read in the papers that Presbyterian, Baptist, and Congregational deputies had sought audience with the King in order that they might acquaint him with their serious concern with the housing of the people or the extent of unemployment.

* * *

It cannot be said that the world has moved very far in the direction of Peace during the last three months. The behaviour of the Turks at Lausanne, the French seizure of the Ruhr, and the rumbles heard afar off in Poland, Lithuania and Czecho-Slovakia, all serve to remind us that "the war to end war" failed, and still the dove of peace returns to the ark, finding no resting-place for the sole of her foot. Not only so, but the horrors of war are fading away from those who experienced them, and a generation of children is growing up to whom "the war" means nothing at all. A day or two ago Sir Arthur Quiller-Couch wrote: "For while I have known a man go mad over what he saw in a granary in France, I have also had a young man confess to me that against his will these horrors were already beginning to fade for him into a sentimental haze of memory." This situation puts plainly before us the task of Christians. But the Church of Christ seems altogether bewildered and on the whole silent. There are earnest prayers for peace from many hearts, but how to forward the things that make for peace is the problem that so far Christendom has failed to solve. Roman Catholicism has not even the power to make peace in Roman Catholic Ireland, and, despite the efforts of a few individuals and societies, the Protestants of Europe and America have not yet "got together" in any effective way. And the need is so very urgent. There is apparently still enough nationalism left in the world and enough tribal religion to give point to the lines of the poet, marked as they are by that savage irreverence so characteristic of our war poetry:—

> "God heard the embattled nations sing and shout
> 'Gott strafe England!' and 'God save the King!'
> God this, God that, and God the other thing.
> 'Good God!' said God, 'I've got my work cut out!'"

It is when Christians become fellow-workers with God, in deed and truth, and only then, that there can come peace upon the earth.

The last ounce of energy is required of us to counteract the spirit of hatred and war, still active in so many forms, and the Churches

must be up and doing, calling their people from foolish pleasure and slothful ease to a spiritual warfare that will never cease until the reign of the Prince of Peace dawns.

* * *

We are agreeably surprised to find that Mr. and Mrs. Sidney Webb, in *The Decay of Capitalist Civilization*, consider "ministers of religion in denominations which have remained poor and lowly," with "academic families resident in University centres," and "old-fashioned handicrafts men" as the three centres in which "the best manners are to be observed." We hope we shall not be considered immodest in taking this description to ourselves, especially as it enables us to make a confession and an appeal. Our Annual Assemblies are approaching. We wonder if Mr. and Mrs. Webb would have any reason to qualify or withdraw their statement did they visit us. It is not so much that we are inclined to be intolerant of minorities—in that we were alien to our *ethos*, and a decided improvement has been evident within the last ten years—but we are so careless and so irreverent while a session proceeds. We all know the pleasure of meeting those with whom we worked and played during the best years of our lives; we all know that the parsonic appetite for oratory is easily satiated; and few of us are guiltless of sitting in the back pews of the City Temple so that we can "slip out half-way through." If, however, congregations were to act on the Sunday following the May Meetings as so many of us do during them, the atmosphere around many pulpits would be decidedly sultry!

We ought to see to it, at the very least, that our social fellowship does not prevent worship on the part of others. Is it not almost profane to say, as we often do in arranging our programmes, "We must put in a hymn here for the late-comers," or, "There must be a hymn here for a break; a lot of them will be clearing out"? Denominational Assemblies ought to show that hymns are for the worship of God, and not for the convenience of men. Is it impossible to arrange our Morning Assemblies in two sessions, say 9.45 to 11.15, and 11.30 to 1.0, with the understanding that the doors are closed when a session begins, and that ministers and delegates remain until the end? This would obviate continual movement all through the morning and that constant buzz which floats into the sanctuary from the vestibule every time a door swings. We have known members of the Church of England who have become Congregationalists to be profoundly disturbed at the lack of regard for speakers and others sometimes shown in our gatherings, and we wish that we could demonstrate when we gather together that the encomium of Mr. and Mrs. Webb is not altogether undeserved.

* * *

THE Forward Movement Campaign is now reaching the close of its first year, and, on the whole, the reports are distinctly encouraging. As yet, however, the larger areas have not acquired momentum, but the larger mass always takes longer to move. In some districts where a Commissioner adds organizing genius to enthusiasm the results are extremely striking ; without making invidious distinctions the county of Dorset may perhaps be quoted. We hear that headquarters would be very glad if Commissioners and Sub-Commissioners would send up accounts of meetings in their areas, as well as descriptions of methods that are proving useful. An attempt to represent the appeal pictorially has been made—quite a successful attempt, too—and it brings home what seems to us the greatest value of the Movement. This is, not so much that we have secured the help of a splendid body of laymen in the Commissioners, though that is a good thing ; it is rather that all our Congregational organizations are working together for one great end. Missions—Home, Foreign, and Colonial—are all concerned ; the women are engaged as well as the men, and for old and young, for home and abroad, Congregationalists are working hand in hand. This is bound to have a far-reaching effect, and it will hasten the day when Congregationalists face together their world-wide problem. As to the money, it must be realized that the greater part of the journey lies before us, and the last lap will take much more out of us than the first. It would not be right for the denomination to expect Dr. Jones to raise half a million " off his own bat." His superhuman exertions, for he is indeed " in journeyings oft," are bound to tell, but he cannot be expected to interview every Congregationalist and visit every Church, and *it will not be until everyone has done his duty* that the Albert Hall can ring with our thanksgivings. Have you done yours ? Has your Church ?

* * *

A STRAW which shows the way the wind is blowing is seen in the action of the State of Oregon, U.S.A., which recently passed a law prohibiting all private and parochial schools in the elementary grades. The Bill does not take effect until 1926, and probably ere then the Courts will be called upon to decide whether it is constitutional. American patriotism, the cry for " One flag, one school, one language," the demand for equality for all, and the revelation of illiteracy made during the war, helped to obtain a majority for the Bill. The minority—composed chiefly of Roman Catholics, Episcopalians, and many Protestants interested in private schools—emphasized the infringement of religious and parental liberty in the enactment, and claimed that the aim of the Bill could be achieved by the regulation of private and denominational schools. It is quite probable, however, that similar action will be taken in other

States, and the policy will in due time have its reflection in our own country. It is, therefore, all the more important that the efforts which are being made to abolish "Dual Control" in elementary schools should be more seriously regarded, especially by those denominations which have still a large number of "non-provided" schools.

* * *

THEOLOGY and its allied sciences have suffered heavily by death since our last issue. In Mr. Bosanquet we have lost one whose acute mind ranged over every philosophical field, and in Professor Rhys-Davids, our leading British authority on Buddhism.

German scholarship mourns the passing of Friedrich Delitzsch, of the University of Berlin, and of Ernst Troeltsch, one of the most stimulating thinkers of the last generation. Dr. Dakin, a former pupil of Troeltsch, writes an appreciation in this issue, and a brief notice of Delitzsch by another pupil will appear in No. 3.

Our own denominational life has been clouded during the quarter by the sudden death of our Secretary, the Rev. R. J. Wells, who for seventeen and a half years filled the most responsible post in the denomination with modesty, tact and Christian courtesy. Dr. J. D. Jones, Mr. Wells's friend and colleague for many years, contributes an appreciation to our pages. On the Missionary side of things we have to chronicle the death of Khama, whose life was reviewed in our last number. A short account of the famous African Chief will be found elsewhere in this issue.

* * *

THE CONGREGATIONAL QUARTERLY has a very varied constituency, and has to appeal to many different classes of readers. The Journal, therefore, will not always take the same form; sometimes its emphasis will necessarily be on practice, at other times it will be on theory; sometimes it will appeal to the man in the pew, at others to the man in the pulpit, and even perhaps occasionally to the theological professor.

One of the articles in our No. 1 which was most widely read and appreciated was that by Dr. Arnold Thomas. London is fortunate in possessing in Dr. Alfred Rowland an ex-Chairman of the Union who has been intimate with many leading Congregationalists over a long period of years, and we are glad to say that he has been persuaded to set down some of his reminiscences for our next number. The CONGREGATIONAL QUARTERLY is concerned with life as well as thought; it is for the young who believe in action, as well as the old who prefer rest and meditation, and No. 3 will contain a thrilling story of adventure by Major-General A. W. Greely. All Americans know General Greely, but perhaps his name is not familiar to Englishmen of the present generation. Greely fought through the Civil War, and

was the first American private to become a General. Afterwards he became an Arctic explorer, and Greely Land figures on the map to-day to testify to the success of his explorations. This magnificent veteran was in England representing the United States at the Coronation of King George, and he has written for us a vivid account of one of his expeditions, which has for its hero one of his men who died in the Far North on an expedition when only seven of a large party survived. No. 3 will also contain an article on religion in the United States from the pen of Dr. Adams Brown, whose *Christian Theology in Outline* is on most ministers' shelves.

* * *

THE demand for No. 1 of the CONGREGATIONAL QUARTERLY was such that it had to be twice reprinted, and still, as the knowledge of its existence percolates to Congregational and other outposts (some of them in great cities and famous Churches), the orders flow in. Three of its articles have been or are to be reprinted separately—Professor Grant's by the League of Nations Union, Mr. Foster's by the Welsh Housing and Development Association, and the Editor's by the Liverpool " Young Congregationalists."

The Jesus of History and the Primitive Church.—In his article on this subject Professor Dodd used an expression implying that the series of volumes entitled *The Beginnings of Christianity* originated with Harvard University. In justice to Messrs. Macmillan, it ought to be said that the series was undertaken by them before either of the editors had gone to the United States.

* * *

WE are indebted to the Rev. R. W. Thompson, M.A., B.D., for interesting figures relating to ministerial superannuation. Mr. Thompson, who desires that once the Forward Movement Fund is raised the denomination should establish a contributory Pension Scheme, points out that even our new effort will leave ministers and ministers' widows worse off than those of other denominations. The following is a summary of the statement :—

1. *Presbyterians.*—To 1903, annuity of £80 ; 1903–15, £100 ; since 1915, £110. No ministerial contribution, no retiring age, private income allowed in addition, £200 (pre-war) ; proportionate allowance to widows.

New contributory scheme aims at annuity of £180 ; minister, Church, and Central Fund contributing £20 yearly in equal proportions.

2. *Wesleyans.*—Two Funds : (*a*) Men contribute from £1 5s. to £4 4s. according to stipend. Retiring allowance according to length of service (25 years, £71 ; 40 years, £98). Widows' allowance similarly. (Minimum £30 ; maximum £86.) (*b*) Obligatory on young men. Men contribute £6 yearly, and from £5 5s. to £10 10s. on marriage. Benefits : annuity of £15 after 20 years' service, £60 after 60 years' service. Widow receives seven-eighths of annuity. Special grants for breakdown, etc.

Thus in 40 years a minister can receive £130 yearly (or widow £91), and he is not obliged to relinquish charge.

3. *Primitive Methodists.*—Two Funds:—(*a*) Men pay £2 yearly. Allowance according to service. After 25 years, £57 10s.; after 40 years, £80. (*b*) A Friendly Society. Men pay £6 a year; receive after 25 years, £17 yearly; after 40 years, £30; and other benefits.

Thus ministers can receive up to £110 a year; widows, a proportionate grant of from £25 to £60.

4. *Baptists.*—Retiring Allowance of from £65 to £75 yearly. Men contribute about £5 a year. Wife pays a slightly lower premium and receives the same allowance on widowhood.

5. *Church of England.*—Allowances vary so widely that condensed statement impossible. Clergy Benefit Fund assures retiring allowance to all retired parish ministers. 1922 bill aims at annuity of £150 to £200.

6. *Congregationalists.*—Present fund. Retiring age 65, grants £25 to £35. No payment compulsory, but ministers contributing £10 have preference. Limit of private income about £120. Widows receive £5. Those for whom £20 has been paid may receive up to £10.

Forward Movement Fund.—Aims at annuity £65; widows, £20 to £30. Ministers under 35 must themselves have made some provision.

In the light of these figures it is interesting to note the reference to superannuation in the Rev. J. Edgar Park's article on "The American Scene."

* * *

If there is one paper the literary man cannot afford to be without it is *The Times Literary Supplement,* which has maintained for many years a high standard of sound scholarship and literary judgment. Unfortunately, it still maintains its high price, and we shall be glad when the proprietors bring the circulation up to its old figure by making the price more reasonable. We mention the paper here because even Homer nods, and surely *The Times Literary Supplement* is very wide of the mark in these words:—

> Every Frenchman is a stylist; the veriest peasant discriminates between accuracy and inaccuracy in the use of words, his ultimate model being luminous prose. The corresponding Englishman is unaware of the existence of any model. He reads the Bible, he also reads the nearest newspaper, and is capable of believing that the prophet Isaiah and the prophet of Fleet Street teach the same righteousness in the same manner.

We fear that it is only too true to say that Englishmen of all classes do not read the Bible at all. Distinguished scholars praise it for its form and content, but it is probably true to say that the Bible is less read in this country to-day than at any time since the translation of the Authorized Version was made. Preachers do not use it in preaching as once they did. Students in theological colleges, even when they know Hebrew and Greek, show an astounding ignorance of the contents of the English Bible; and many professing Christians never open it from Sunday to Sunday, and some not even then. The preacher to-day cannot assume that his hearers will know the difference between Gamaliel and Gideon, or Absalom and Andrew. Considerations like these make the matter of religious education one of extreme urgency.

DEMOCRACY AND WAR

Four years ago, in this same month of March, the representatives of the Associated and Allied Powers were assembled at Paris, engaged in framing terms which were to justify the high purpose and limitless sacrifice of the millions who had fought, and died, and conquered. It had been a war to end war, and therefore the chief object of the Treaty was to establish the reality of peace. New boundaries were to be laid down, which should not henceforward be crossed; sums for reparations were to be fixed and paid, for the rebuilding of all that had been laid waste; the burden and peril of immense armaments were to be reduced; and, in place of special alliances dividing Europe into groups expressive of mutual hates and fears, the Covenant of the League of Nations was to give security against aggression to all alike, and substitute International Arbitration for violence and invasion.

All this was four years ago; and while much has been attempted and something done, still the contrast between things as they are and things as they were expected to be is startling.

Boundaries? Well, the Poles are at Vilna, and the French are in the Ruhr. *Reparations?* The swollen estimates of four years ago still obstruct and delay every chance of fair settlement, so that even now there is no agreement as to the amount for which France professes to be taking guarantees, or as to the conditions which Germany must fulfil if France is to withdraw. *Disarmament?* Why, there are more men standing to arms in Europe to-day than before the war was fought, and the toll which military service levies upon work and industry has never been so crushing. *The League of Nations?* America has refused to ratify the Covenant and stands aloof; the inclusion of Germany and other ex-enemy States within the League is still postponed, and without such inclusion no real League of Nations can exist; it is with the Supreme Council that the real influence over Allied action has continued to rest; and though the League has accomplished some striking successes in settling several disputes which have been referred to it, Europe plunges desperately in an angry sea of troubles, driven on by the hurricane of racial hatred and economic jealousy, ever approaching nearer and nearer to the rocks of destruction, without even observing the one steady beacon which might lead her to a harbour of safety.

The hopes of 1919 have turned into the sombre disillusionments of 1923, and dark clouds rolling up on the horizon of the future make men tremble.

Was it then all a delusion—that dedication of effort to dethrone military force as the arbiter of human destiny, and to establish in its place respect for the rights of others and co-operation between nations in the ways of Peace? Are we, after all, to say

> the struggle naught availeth,
> The labour and the wounds are vain?

This would be a counsel of despair. It would be worse than that. It would be a betrayal by the living of the very cause for which so many died. And, indeed, there are some strong grounds for a more hopeful view. There has never been a time in the history of mankind when so many people were in their hearts convinced that military preparation leads only to war. They may think that armaments are inevitable, but they know that they are futile. The ghastly fallacy that "if you wish peace you must prepare for war" has few defenders to-day. The world has been taught better. What is the good of having guns to play with, if they are never to be let off? What is the use of drilling soldiers, if they are never to fight?

> How oft the sight of means to do ill-deeds
> Makes ill-deeds done!

We watch this piling up of the means of destruction, but we know that instead of it building a sure bulwark for peace, it is really assembling fuel for a conflagration even more terrible than the last.

Then, again, there has probably never been a time when so many men and women have, in their own intimate memory and immediate experience, a knowledge of what war really involves. But the memory is already fading. "If my soldiers were to begin to reflect," said the Emperor Frederick, "not one of them would remain in the ranks"; and those who reflect on the misery and the cruelty, the waste and the burden, of modern warfare are convinced of its utter insanity. We are fain to believe that the cause of right triumphed in the late conflict. But has it always done so? If indeed recourse to mutual slaughter always picks out for victory the combatant with justice on his side, it is a pity that our ancestors substituted Courts of Law for trial by battle. Ordinary men and women see clearly enough the absurdity of war, and the glory soon tarnishes when it is found to be both wasteful and absurd. Moreover, the use of science in the last war was largely improvised: in the next war its latest applications will be elaborately prepared. Who, on August 4, 1914, knew that poison gas was part of the outfit of a civilized army? Or that submarines could be detected beneath the surface of the ocean, and destroyed by a depth charge? Or that airships could be given

their bearings by wireless? Or that a great gun booming in the mist could be located by comparison of its sound waves? These were discoveries and applications worked out and brought to perfection during the intensity and in the haste of the struggle. But science in the next war will not be improvised. Its new applications are already being planned. And humanity turns afresh to the search for peace as the only escape from future horrors, compared with which the last war will seem—almost civilized.

The life of a human being is so short that he is sometimes tempted to forget how precarious is the continuance of the civilization to which he belongs. Yet the survival of Western Europe in the van of progress may well depend on the discovery of some means of expelling from its associated communities the virus of self-destruction. Lord Carnarvon and Mr. Carter have unearthed in the Valley of the Kings the imposing records of a supremacy as great as ours. But that supremacy has passed utterly from the memory of men, and is buried in the sands of the desert. Our own inheritance, drawn from Greek philosophy and art, from Roman order and law, bound together by the strands of Christian faith, and handing down the traditions of liberty and self-government, may yet one day be "one with Nineveh and Tyre." And the movement to establish a basis for world peace is not merely prompted by a distrust of armed force, or by a recognition of war's futility. It is a movement to preserve civilization itself.

Why, then, is it that the democracies of the world have not been able to take more effective steps to secure the object which means so much to them? It is no longer possible to blame our rulers. The fault is not in our stars, but in ourselves. Herein lies the immense difference between the movement for world-wide peace to-day and similar movements in the past. The common people have always had their full share in fighting the wars of the world. *This is the first time that they have had the political power to forbid them.* In many directions the usefulness of international co-operation is being realized. The postal service of the world is controlled by international agreement. The rights of the author are secured by international copyright. The labour section of the League of Nations is seeking to accomplish great things, and has done much. More and more, as science reveals new marvels, the nations of the world feel that they are coming nearer to one another. A wireless message leaps the broad Atlantic, and widely separated communities, who have hitherto felt no common bond, are "listening-in" to the same message.

Yet the advance towards universal peace is still wavering and uncertain. It is not fatalism or weariness that explains this. One obstacle remains which pens up the flood of practical endeavour and united purpose. That obstacle is the failure to realize that

war is a denial of the common interests of all mankind. Warfare has hitherto been regarded as a struggle to the death between competing interests. So Clausewitz taught. With emperors and czars, with oligarchies and financial trusts, it may be so. But the fundamental truth for democracy is that *the interests of democracies are one.* For the victors, as well as for the vanquished, war is an immeasurable curse. Once this truth is realized—and are the professed apostles of peace doing their utmost to drive the truth home?—the way is open for a more rapid and effective advance. It is useless to wait till the fever of war again lays hold of the passions of men. Now is the accepted time. We must learn or perish. A real League to enforce peace, under which the democracies of the world renounce in advance this barbarous recourse to armed strife, lay aside the constant temptation which is offered by vast preparations for war, and limit their armed forces to contingents which would operate as international police, would change the whole current of history. A world-wide movement for peace as the only tolerable basis for the life of ordinary men and women may yet prove the salvation of mankind.

John Simon.

APPRECIATIONS

I. R. J. WELLS

Amongst those who wrote a brief word of welcome and good wishes in the first number of this Quarterly was R. J. Wells, the Secretary of our Congregational Union. In this second number it falls to my lot to pay a brief tribute of affection to his memory. In the interval, on the 7th of February, he was summoned swiftly and suddenly into the presence of his Lord.

It is too early yet to attempt to appraise him or to fix his place in the roll of Secretaries. We are still too near him, and our grief is still too fresh and keen. I will only allow myself one word on this point. I will venture to prophesy that as the years pass, R. J. Wells is not likely to grow less in our esteem. We shall discover that he was a bigger man than some of us realized. Already the gap made by his passing has opened our eyes to the large place he really filled. This article, however, is not meant to be a critical estimate of Wells's abilities as a Secretary; it is just a tribute of affection to a dear friend who for seventeen years served Congregationalism faithfully and loyally in its highest administrative office.

The first thing that would strike a stranger seeing R. J. Wells for the first time was the fact of his handsome presence. Well built, athletic, and on the tall side, he was a fine figure of a man. An attractive presence is no mean asset to a man who occupies a representative position. Wells started off with that advantage. He did Congregationalism credit as its representative. He was a man of whom we had a right to be proud. No matter what the company in which he found himself, R. J. Wells looked a distinguished man.

But he was not only good to look upon; in manners and address Wells was the perfect gentleman. He was debonair, easy, kindly, courteous. Nor did fine manners exhaust his gentlemanliness. Back of his fine manners lay a kindly and gracious spirit. I was his friend for many years. I knew him in the intimacy in which all disguises are cast aside. To say that Richard Wells was never vexed or irritated would not be true. But this is true, that, however vexed he might feel, he never lost his temper or broke out into angry speech. Things often happened in committee which must have tried—and sometimes hurt—him, but he bore himself always with the courtesy and grace of a Christian gentleman. I do not say that he suffered fools gladly, but I know that he bore with exasperating brethren with a rare patience and kindliness. Wells's gentlemanli-

ness was not a veneer, a superficial polish—it was the man. He was a very perfect gentle knight.

But, in addition to his handsome looks and his gracious spirit, Wells had certain intellectual gifts of no mean order. He came into the secretarial office at a very difficult time. He succeeded J. A. Mitchell, a man who had given every promise of being as great a Secretary as Hannay was. J. A. Mitchell saw the new constitution adopted, but almost immediately afterwards death claimed him, and it was left to Wells to get the new machine to work. He came into office, that is to say, exactly at the transition period, when Congregationalism was becoming conscious of itself as a denomination, and was organizing itself in order to play its part the more effectively in the religious life of England. Transition times are always difficult, sometimes they are dangerous. The transition from the old isolated Independency to our modern, more coherent and interdependent Congregationalism was not easily made. But though the movement is not yet complete, I think one can already say that it has been safely made. And if we have sailed our barque in safety over the restless seas of the past seventeen years, it is largely due to the skill and care and wisdom with which Wells piloted us during all that time. I think future generations will say that Wells served his denomination with conspicuous ability in a very difficult time.

In a sense Wells sacrificed his popularity on the altar of efficiency. The man the people love is the master of assemblies, the man who can sway great audiences by the magic of his speech. To have been a " popular " Secretary, Wells ought to have gone about preaching great sermons and giving eloquent speeches. He could have done so, had he set his mind upon it. I do not suggest that he was a pulpit genius, but he was an excellent preacher, and congregations like my own counted themselves fortunate when he occupied the pulpit. And he could speak forcibly, eloquently, and with effect. But though he preached most Sundays somewhere or another, Wells refused to perambulate during the week. He construed his business as the running of the " machine." So he stuck to his office and concentrated upon the task of doing the work of Congregationalism efficiently. Perhaps it would have been better in the interests of our denomination if he had gone about the country a little more ; it certainly would have been better in the interests of his own popularity. But can a man be rushing about from one end of England to the other and still attend to the business that comes crowding upon headquarters ? Can a man spend his time in going from one public function to another and still manage the affairs—the ever-increasing affairs—of the Union successfully ? Can a man be an efficient Secretary and a popular peripatetic at the same time ? It is a question which in the choice of a new Secretary Congregation-

alists will have to face and answer. Wells judged that, so far as he was concerned, he could not do both, and he deliberately elected to be the Secretary, strictly so called, and to see to it that the business of the Union was efficiently done. And he succeeded to admiration. He was an excellent Secretary, incomparable in committee, master of every detail, with all the business at his fingers' ends.

And when I say he was an excellent Secretary, I do not mean that he was a first-rate head-clerk. Wells had imagination and initiative. He left it to others to gain the glory that falls to the lot of the general on the field. But he was the Chief of Staff who formed the plans. In a very real sense he has been for the past seventeen years the brain of the Union, and the great schemes which during these years have been carried into effect owe more to him than to any other man.

He was a great Congregationalist and he was a great Christian. His devotion to the Church was born of devotion to his Lord. One of the last letters I had from him spoke of the joy he had had in the little Communion Service the Moderators have together at their first meeting in the New Year. It had been for him a time of refreshing from the presence of the Lord.

We have great tasks on hand, tasks undertaken largely at his impulse and inspiration. The Forward Movement sprang from his mind. We shall have to go on with it " uncheered by his presence." But his passing is a clamant call to us who remain, considering the issue of his life to imitate his faith. For it was a brave life, and a noble life, and a great life. Richard Wells was a great gift of God to his denomination and his time. In his own generation he served the counsel of God and then fell on sleep.

J. D. Jones.

II. ERNST TROELTSCH

The death of Professor Troeltsch at the comparatively early age of fifty-eight must have come as a surprise to all who knew him in the pre-war days. A man of fine physique and athletic tastes, suggesting power even in his slightest movements, his passing is yet another reminder of the loss caused by the war's interruption of the peaceful pursuits of life, and the snatching away of promising and competent men. It is a heavy stroke for the theological world.

" What is Troeltsch like ? " was the question addressed to me at the time when I was enjoying the privilege of hearing him, now some twelve years ago. The inquiry came to one and another of us from all parts of the English-speaking world, for even then Troeltsch had a high international reputation. He was Professor

of Dogmatics at Heidelberg, having come there after a brief period at Bonn ; and though he died as Professor of Philosophy in Berlin (to which invitation he responded in 1915), it is the famous town on the Neckar with which his name will remain associated.

There he shone a bright star in a bright firmament. Heidelberg at the time was the summer rendezvous of all the " cosmopolitans," —and with good reason. Thode was in the heyday of his influence, drawing large crowds to his lectures on Art ; Windelband was filling the *Auditorium* to hear his lectures on " Philosophy since Kant " ; in the theological faculty H. von Schubert (Church History), Johannes Weiss, son of Bernhard Weiss (New Testament), and Troeltsch were a trio unmatched in any German university. The fame of Troeltsch can be judged from the fact that students of other faculties made a point of hearing him at least once during their course. How much they understood is another matter !

His influence on the theological students was an indication of the unusual quality of the man. A story went the rounds that in one and the same year he received and refused two invitations to Berlin, one to the Chair of Theology, the other to that of Philosophy —posts regarded as the " plums " in the German scholastic world. Be the story true or not, all who know student life will easily read its significance. He was a great man, frank, unassuming, and very human. Men talked of him in superlatives, and to get admitted to his seminar was accounted a real honour even by the German " theologs " themselves.

His method of lecturing had something to do with it. He came into the room like a gust of wind, banging the door behind him, began talking immediately with strong flow of eloquence, and, almost before the poor *Ausländer* could adjust himself to the fact that the lecture had started, the class was vociferous in its laughter. Passages of importance he slowly dictated, and then followed further eloquence, lighted up with the inevitable wit. As a lecturer he was a success, quite apart from the fact that he had a point of view which men felt to be valuable and worth much effort to secure. He was far removed from the type of professor pictured in the popular imagination—dry as dust, solemn to boredom, and poles distant from life. Long after his students were out in their respective spheres he kept in touch with them, finding time for a voluminous correspondence, while many came to ask his advice on practical issues. His interest in social matters was of great help to many of the younger ministers of the German Church, and, along with others, he did much to inaugurate a new tradition for the ministry—a tradition approaching our own in its ideals of freedom and humanitarianism. The formalism of the German Church was quite alien to his mind.

In this connexion all English students naturally welcomed his

understanding of the religious development in England and the United States. His appreciation of *Freikirchentum* was of a kind not often met in Germany. I recall the outburst of Professor Loofs of Halle at the suggestion that a vigorous nonconformity might be a good thing for the Fatherland. Whether Troeltsch would have welcomed such a movement is not easy to say, but how clear was his insight into its value is shown in his book, *Die Bedeutung des Protestantismus für die Entstehung der modernen Welt.* In English it bears the title *Protestantism and Progress* (Williams & Norgate). As the judgment of an outsider, it is particularly valuable to all who hold the "Independent position." In his lectures he used to insist that *Glaubenslehre* is not *Glaubensgesetz*, which shows that he shared our emphasis on at least one weighty point.

The same understanding is manifest in *Die Sociallehren der christlichen Kirchen*, which is a very brilliant examination and exposition of the social theory of the Church in the ages—an indispensable book for any working on this line. Here he shows that the "sects" have been of very considerable importance in the development of the world, both mediæval and modern. Some of our most fruitful ideas, as, for example, that of religious freedom, we owe to those who have been outside the main stream; and even Capitalism is not unconnected with Calvinism. History, Troeltsch maintained, is one of the documents for dogmatics, and it is necessary for us not merely to know the facts, but to estimate their significance.

Though a pupil of Ritschl, he was far from Ritschl's point of view. He talked much more of Schleiermacher, whom he looked upon as a great creative thinker, and his aim in his dogmatics was to find a statement of Christian truth which could take its place in the sum-total of human knowledge. The systematic nature of human thought, the very make-up of the mind, he held, made it necessary to find a metaphysic in which theology could rest. Hence dogmatics must begin with the fact of religion in the world, making the analysis of the religious consciousness its starting-point, and Christianity must be viewed in its place in the great world movement. He regarded Christianity as the highest we know at the present time, but the question of whether it is the last and final revelation he considered one which only the future can answer. He would find Christianity in the religious experience and consciousness of Jesus and His disciples, interpreted by the centuries of history and by the reproduction of that same consciousness in ourselves. That is, he builds on experience, but the word is given a wide significance to cover the whole religious life of mankind in all countries and ages.

Altogether, Troeltsch was a most stimulating teacher. His loss is especially grievous because, apart from his work as a professor,

he took an active interest in the life of his country, appearing on many platforms. He was one of the far-seeing good men, who can ill be spared in the present crisis. With Professor von Schubert, he frequently expressed the hope, both in class and privately, that England and Germany would stand together to direct and shape the future of the world.

ARTHUR DAKIN.

III. KHAMA

The Grace of God knows no colour-bar: that is the moral of the life-story of Khama, paramount Chief of the Bamangwato, who died on February 21st, at the age of about ninety-three, while on his knees in prayer.

Africa has produced no greater man than Khama, whether he is judged by his character or by his achievements. Even his enemies and detractors have paid unwilling tribute to his greatness. Lobengula, the bloodthirsty Matabeli Chief, declared "The Bamangwato are dogs, but Khama is a man," while Stanley Portal Hyatt, the American traveller and publicist, is forced grudgingly to admit: "Khama is a native statesman and a black gentleman. I admire him as much as I detest his people. I have no love for missionaries, and even less for native Christians; but the greatness of Khama goes far towards redeeming the faults of all the others."

The son of an old-time chieftain who was frankly heathen, with no working faith save a murderous kind of witchcraft, Khama won through to something like world-significance. He was contemporary with Cetewayo of Zululand, Lobengula of Matabeliland, and Lewanika of Barotseland; but while their names are associated only with cruelty and bloodshed, Khama's will stand in the history of South Africa for Christian and constructive statesmanship.

The visit of David Livingstone to his father's kraal made an indelible impression upon the lad's mind, and on the day when John Mackenzie, the L.M.S. missionary, arrived in Shoshong, Khama openly avowed himself a Christian. From that hour he never looked back.

His faith was soon put to the test. Commanded by his father to marry a second wife, Khama refused. The refusal led to exile and even to civil war. When Sekhome was defeated, Khama should, according to every heathen custom, have cut his throat. He not only spared his life but magnanimously reinstated him in his chieftainship, to the amazement of the Bamangwato, who had never seen forgiveness on this fashion before.

When at last Khama came to the throne, he set before himself certain aims, from which he allowed nothing to turn him aside.

Patiently, and with a large tolerance, he set himself to lead his people out of the ancient into the modern world. He saw that the advance of European civilization upon a primitive and unprepared people would result in complete disintegration and a loosening of all tribal sanctions before new ones could be formed. With a foresight and sagacity not generally thought to be characteristic of the African, he determined to hold back the advancing wave, and without hesitation he placed himself like a great rock in the path of the wave to secure the safety of his people. For half a century he has stood between the Bamangwato and the sinister forces of drink, exploitation, and conscienceless imperialism. Behind his fearless and disinterested protection his people have grown from tribal childhood to something like tribal adolescence. He leaves behind a well-ordered and prosperous Protectorate as a witness to his wisdom, while a Christian Church to-day stands in the centre of the capital, a fitting symbol of the principles which he sought to enthrone in the heart of the folk. It is an amazing story of high courage and dauntless chivalry.

With the tide of European life drawing near he might have yielded to the Boers, whose land-hunger was drawing them towards Bechuanaland, or to the Chartered Company, or later on to the Union of South Africa. He did none of these things, knowing well that the cost would be the decay of the tribe. From 1885 he stood for the policy of a Protectorate under the British Crown. When Sir Charles Warren's Expedition went to Bechuanaland in 1885 the Chief put his territory under the guardianship of the White Queen. Though the offer was received coldly, he stood by his policy; and when it appeared that absorption into Chartered territory was inevitable, and that the white man's drink could not be kept out of Bechuanaland, Khama did not hesitate to measure himself against the combined strength of vested interests and powerful men. To the chagrin of Cecil Rhodes, he carried his case in person to Joseph Chamberlain, then Colonial Secretary, and returned to Africa with the assurance that the lands of his people should not be given to the Chartered Company, that his people should retain their own form of native government, and that drink should be prohibited in Bechuanaland to black and white alike. It was a striking situation —a black Chief of a primitive people standing stubbornly for Christian principles in public life, pitting his strength against unscrupulous white oppression, both commercial and political—and winning!

His struggles with witchcraft and drink are well known. To fight these evils he scorned delights and lived laborious days. Nor did he fight in vain. The vast area of Bechuanaland, stretching from the Zambesi to Mafeking, was "dry" before "Pussyfoot" Johnson was born; while in the place where Sekhome lit his sorcerer's fire there stands to-day a Christian Church.

With Khama's passing the old order ends. He was the last and greatest of the Paramount Chiefs of South Africa. Even in that land the days of despotism are numbered. That Khama was an autocrat cannot be disputed. His was a personal rule, but it had none of the element of terrorism invariably associated in Africa with autocracy. The times loudly called for a strong man, whose strength consisted not in a display of force, but in unfaltering loyalty to principle. Khama was precisely that kind of strong man, and the future will probably prove him to have been a far-seeing and statesmanlike ruler. He was no obscurantist, though he deliberately held back the wave of advancing European civilization. It was the sinister elements in that civilization that he dreaded. He was a strong advocate of education; he believed in progress of the best kind; he had his own motor, and himself built an aerodrome, a unit in the Imperial Air Service. He had two dominating passions—Christianity and his people. From the day when he received Christian baptism, more than sixty years ago, Khama remained loyal to these kindred points of heaven and home. This loyalty inevitably made his path a stormy one, bringing him up against entrenched evils and powerful interests. God called Khama to be a way-maker—

> Asked him no more, but took him as he found him,
> Filled him with valour, slung him with a sword;
> Bade him go on until the tribes around him
> Mingled his name with naming of the Lord.

Khama's life on the one hand witnesses to the never-ceasing wonder of God's grace which can make the primitive African great alike as a man and as a Christian, and on the other hand reveals the infinite resources available for the Kingdom of God that lie latent in Africa's manhood. It was fitting that this great Christian should pass onward in prayer.

A. M. Chirgwin.

THIRTY YEARS IN LABRADOR

BEFORE a doctor can become a Fellow of the American College of Surgeons he must report and register the treatment of thirty cases and their results ; that body is not interested in a man's theories, but in the concrete acts to which these theories have given existence. Thus it is that the recurrent necessity of reporting on the work which has grown up among the fishermen of the north-eastern sea-coast of North America to that public to whose intelligent interest and generous co-operation the work owes its very life is to us both a stimulus and a sometimes needed check.

To one who is familiar with Labrador and North Newfoundland, it seems that the world outside is too little aware of the possibility of development which that not so far off outpost of Empire offers. One hears chance remarks such as : " Why do not all the people move from a land which offers nothing but rebuffs to a man's best efforts ? " Scotland is a cold country, and lies in the same parallel of latitude as does Labrador, but I have never heard it suggested that the population of Scotland should be transported bodily to the Islands of the South Seas. Rather is there a cry in these days for a nursery to produce hard men, whose moral and physical fibre is sufficiently tough to withstand the weakening influences which threaten us. Rather is there a need to prove if only to ourselves that the part of Anglo-Saxons, to-day as in the past, is to make the desert blossom and to people the waste places of earth.

As a matter of fact, Labrador does not fall in either of these categories. It is practically an unknown land and an undeveloped country ; it does have a cold winter and a frozen sea to isolate it for six months out of the twelve, and, worse than all, it has had a bad name ; but it is only necessary to reflect that in the economy of nature so vast an area must hold resources only waiting to be claimed and harnessed by man, while even a superficial first-hand acquaintance with the country will convince a thoughtful person that the difficult challenge of the Labrador is only one aspect of its charm. The fact that in summer there is not one single snow-capped mountain speaks for its southern latitude, which is that of England and Scotland.

In the spring of 1892, after nearly five years' work as a doctor among the fishermen of the North Sea, at the request of the present Lord Southborough, we sailed across the Atlantic to Newfoundland, in the hope of being able to inaugurate in the fishery off the Banks

a work similar to that which we had been carrying on on this side. In St. Johns', Newfoundland, one heard of the large number of fishermen who go down north on the Labrador each summer in pursuit of the shoals of codfish which people the waters of the North Atlantic, and we decided to sail down and see for ourselves the nature of the problem. On the Labrador coast itself one was amazed to find a resident population of white people of English, Scottish, and Irish descent, having our own blood in their veins, and preserving that genius for the sea of which the Anglo-Saxon is justly proud. The people of Labrador were living in a kind of backwater of civilization, an eddy out of the main current, with no possibility of medical or surgical, and the barest modicum of educational, advantages. In the north end of the country were some fifteen hundred Eskimos, now reduced to a thousand, among whom the Moravian Brethren had been carrying on an admirable work for about a hundred and thirty years.

My records at the close of the season of open water, when the young ice forming on the surface of the harbours in the early mornings gave its warnings that we must be thinking of England once more, showed nine hundred sick folk treated who would otherwise not have seen a doctor. My own view of life has always been that it is to be spent most happily in the place that offers the greatest opportunity to and demand for a man's capacities. The following year, therefore, at the request of the Newfoundland Government (based on the report submitted to them at the close of our first voyage), we returned, our staff this time consisting of two doctors and two trained nurses, and opened our first hospital on an island just north of the Straits of Belle Isle. The building had been donated by a merchant of St. Johns', who carried on a very extensive fishery in that section of the shore.

In the course of the past thirty years the number of hospitals has grown to six, scattered at intervals of about a hundred and fifty miles apart along the coasts of North Newfoundland, the Straits of Belle Isle, and the eastern Labrador coast as far north as Indian Harbour and Northwest River. In addition to these we have four nursing stations and two orphanages for the care and education of the flotsam and jetsam of the child life of the coast. Our aim is to try to train them to become that best asset which any country can claim for itself, a capable and devoted young manhood and womanhood. No outlay in Labrador, or in any other country, yields larger returns and more satisfactory results than the work done for its children. We have developed one large school for some eighty children, and a score of small summer schools, carried on in remote fishing villages by volunteer young women who come down to us from the United States and Canada and spend their long holidays in what they aver to be a more attractive manner

than if they elected to pass them in Newport or Bar Harbour, the fashionable summer resorts of their class.

Through the help of the Carnegie Corporation of New York, coupled with free scholarships generously donated by educational institutions, gifts of friends, and the labour of students themselves, we are now able to send about thirty young men and women each winter to the States and Canada for supplementary technical or other training with a view to fitting them for a life of greater usefulness to their own country and people.

The fishery, the main source of livelihood of the coast, must perforce, owing to the climate, be a seasonal occupation, and during the long months of winter there are bound to be hours in the lives of the women which could be turned into remunerative labour. With this end in view, our staff has tried both to introduce new industries, such as the weaving of homespuns and the making of wooden toys, and to utilize and adapt those handicrafts which have been pursued by the people themselves for many generations. The most notable of these latter are the hooking of mats and the making of baskets from the local grass.

Prophylactic measures are better economy than remedial, and it is truer Christianity to enable a mother to earn milk for her children than to take those children into hospital for treatment after they have developed rickets through the lack of proper feeding.

For the past twenty years the hospital steamer *Strathcona* has steamed all along the coast during the season of open water. It is at this time that the population is augmented by the incoming from Southern Newfoundland, Nova Scotia and the Maine coasts, of some twenty thousand summer fishermen, who flock northward in June, as soon as the departure of the field ice makes such a migration possible. The *Strathcona* has acted as a link between our stations, and has also each year visited the lonely settlements, which would otherwise be out of reach of help. The work of the hospital boat is far from being confined to purely professional services. In connexion with her mission along the shore we have dental and nutritional units, the latter especially designed for preventive work among under-nourished children.

In conjunction with each hospital centre power yawls operate, these having been donated to our Association by Universities such as Harvard, Yale, and Princeton, by the *Montreal Witness*, and by private friends. As recently as October last we suffered a most serious loss in the sinking of the *Strathcona* in a heavy gale and sea, as she was bound south for winter quarters. The necessity of replacing her is urgent, and a need which we feel must take precedence of many others at this time, since without her the opportunity of rendering badly needed help to isolated places and lonely

and often discouraged people must be forgone, and the link broken which binds our scattered work together.

Each season undergraduates from the Universities come and help in various services, the example of their unselfish energy and devotion being a permanent and far-reaching factor in the measure of success which has been achieved in coping with our problems.

The hinterland of Labrador is a vast, barren area, thought to be incapable of development along agricultural lines. In order to try to utilize these tracts, and at the same time afford an alternative source of revenue to the people, some fifteen years ago we introduced from Lapland a herd of two hundred and fifty reindeer. The animals throve in the country of their adoption, and multiplied rapidly, till their number reached fifteen hundred. The experiment was thus proved to be a sound economic venture, and we hoped that it might grow to proportions comparable with those of the similar effort in Alaska. The oncoming of the war, however, and the consequent loss of my best herders, shortage of necessary funds, and a certain amount of poaching on the part of ignorant fishermen, coupled with lack of foresight and support by the local government, led to the deletion of the herd. The remaining animals were handed over to the charge of the Canadian Government, and transferred to the Canadian Labrador, where they are now once more on the increase. The temporary set-back in no way alters the fact that it is along these lines that one of the future hopes for the country lies.

Certain rudimentary aids to development Labrador must have: better communication with the outside world is essential; better educational opportunities for the people; more scientific methods of conducting the fishery (our old salting method of treating our cod and salmon forces us still to sell it in impoverished countries like Greece and Italy); co-operative and modern means of marketing the fish and buying supplies; the fostering of such industries as the coast will warrant. It is true that poverty has brought many of our fishermen to want, and the aftermath of the war has left its mark on the coast by a ruined market in the Mediterranean and a greatly increased cost of living. But we shall recover, and at least we are free of the peril of excess. More people in civilization die of the results of overfeeding than perish in Labrador from undernourishment, and it is easier to get warm in a cold country than to keep cool in a hot one. Over thirty years in the north has left me an increasingly confirmed believer in the country, and especially in the "worth-whileness" of its people, who by their simplicity, rugged honesty and latent ability more than justify any effort made in their behalf by the return which they offer to the world, and the contribution which they will yet make to the future. My own association with them over a period of many years, and in times

of stress as well as when life's outlook was brightest for them, has been a source of unfailing satisfaction to me. Those who know them most intimately would agree with me that we are in the debt of these men, and that the north has given back to us ten times what we have been able to offer to it.

WILFRED T. GRENFELL.

THE TWO INDEPENDENCIES

It is on record that, in a moment of angry exuberance, a critic of the Forward Movement denounced it as "an attempt to ram Connexionalism down our throats behind our backs"; and no doubt this apprehension is shared by not a few who manifest a calmer skill in their control of metaphors. Which, of course, is natural enough; for, while a man can be an Independent without being a Congregationalist, it is happily and unalterably true that a genuine Congregationalist remains, through thick and thin, an Independent.

Yet, however natural, this anxiety for the ark of Independency has its amusing side. For, indeed, the proverbial impossibility of the leopard changing its spots has obvious relevance when there is any suggestion of the average Congregationalist being persuaded to give up his independence. So much is this the case, that this same average man of our order is prepared to go to embarrassingly ludicrous lengths by way of demonstrating that his soul is his own. He has even been known to refuse to sing the Amen at the close of hymns, and be prepared to take—or let his particular Church take—the consequences. *De minimis non curat* may be true of the law, but it certainly does not apply to a very frequent type of Congregationalist, who is not ashamed to be grotesquely minute in vindication of his right to do as he likes. In short, there need be no apprehension as to the open or covert filching of our independence.

And there is, of course, every serious reason for holding to it. It belongs to our genius and runs in our blood, and it largely accounts for the admittedly high level of strength and individuality attained by our ministry. There has not been up to the present—nor, if we are faithful to our trust, will there ever be—any accepted conventional and inevitable pattern of a Congregational minister. There is no dress or look or tone or manner that makes people say, "There is the man"; but often there is a certain virility, variable but recognizable, that makes people feel, "There is *a* man." And it is our independence, on its wholesome side, that accounts for this happy difference.

We owe it to ourselves and the times in which we live not only to preserve this treasure, but to enlarge it by using it. If independence means anything, it means flexibility, versatility—all the words and things that suggest a progressive and varied range of work and outlook. It is one of the inexplicable paradoxes of modern religion that, with all their warrantably boasted freedom, many of our Congregational Churches could hardly be more rigidly stereotyped in their methods of worship if they belonged to the most

hide-bound ecclesiasticism. So much of our worship is free in the sense that we acquiesce in it, and could alter it to-morrow if we liked; but meanwhile it is freedom under a glass-case, and that not dust-proof. However, there are signs of awakening. The official issue of a Book of Congregational Worship and the wide welcome extended to it show significantly which way the wind is blowing; and the near future is likely to see our liberty justifying itself in a richer and more satisfying worship that, while guarding "free" prayer as an inalienable treasure, recognizes that forms and liturgies, wisely used, have their congruous place in our Congregational order. At all events, claiming independence, let us *be* independent in this important matter, with which, I believe, our future as a denomination is bound up much more nearly than most of us imagine. Granted that the sermon must remain central, that does not mean that the devotional circumference is the less important; and going to church to "hear a sermon" or to "worship" ought not to be thought of as exclusive alternatives. We have not done our work properly until they merge and become inseparable. Sir Albert Spicer tells of a man who attended the King's Weigh House Church in Dr. John Hunter's time, and who explained his position thus candidly: "I have suffered much from many preachers and have lost the liking for sermons. It is the worship that I come for: it gives me just what I want—the help and inspiration one needs to carry one through the week." That "suffered much from many preachers" savours a little of the facile flippant; but the other part may well prompt us to ask ourselves how far we have used our independence to make our worship *in itself* enough to carry people through the week.

Not least does our independence react theologically. There we have always been sensitive, and may we remain so. Until recent years there appeared annually in the *Congregational Year Book* a Declaration of Faith and Order originally adopted by the Assembly of the Union in May 1833. On this Dr. Dale significantly observes: "It is remarkable that a document covering so large a number of controversial subjects should have passed such an Assembly with so brief a discussion. But it was not a creed to be subscribed by ministers and Churches as a condition of membership of the Union. It was not even a confession of the belief of the ministers and delegates who adopted it. It was simply a statement, 'for general information,' of 'what is commonly believed' among Congregationalists."

It is symptomatic of our theological sensitiveness that, even thus guarded and qualified, the Declaration came to be looked on as superfluous, if not incongruous, and now the *Year Book* knows it no more. With this it ought to be said that, collectively, we have enough imagination and sense of history and perspective to recognize the value of creeds as landmarks and, on occasion, as necessary

vindications of the faith. But our genius implies that theological statements, however and whenever originating, are means and not ends. On all our tradition it is written that a creed is a good servant but a bad master; and we go back on our whole position directly we admit that a full stop, or any limitation of time or place or method, can ever be put to inspiration.

Here, obviously, we have unfettered liberty where it is most essential. And perhaps there is no finer tribute to the workableness of our Independency than that, with all our freedom and encouragement of individuality, we have had so few heresy hunts or periods of theological irritation. It is not that we believe nothing vital or do not know what we believe. It is, rather, that there is among us a general loyalty to central truths and an instinctive consensus of mutual trust that guarantees all the doctrinal freedom that any reasonable man can want.

In such days as we are living through it is superfluous to insist on the importance of this feature of Congregationalism. No minister in our body is asked to put obscurantist cotton-wool in his ears or the muzzle of equivocation on his lips. By the very fact of being one of us, he is a free man; the use he makes of his freedom depending, of course, on his possessing his share of sanctified courage and common sense.

To rehearse these prerogatives of our Independency—and, of course, there are many others—is in the same breath to insist that nothing must ever be allowed to undermine it or encroach on it. Yet the pressure of events at the present juncture is inevitably raising an issue that has to be faced. In that issue the old Independency faces the new, and we must choose between them. In order to preserve our Independency, need we forgo the closer inspirations of comradeship and the practical advantages of an organized unity adapted to the changing needs of the times? Must independence spell isolation, which in its turn must spell selfishness?

Much hangs on the answer. At present, as a denomination, we are not pulling our weight. There is a good deal of individual force and a certain amount of effective unity, but we stop a long way short of the full use of our collective strength. We are standing between the two Independencies, looking now to the one and now to the other; and meanwhile opportunities are being lost and energies wasted.

Our indeterminate attitude, our pathetic endeavour to eat our cake and have it, is illustrated by two salient examples. Take, first, the chaotic apathy with which, for the most part, Congregationalists regard their headquarters. Even the ultra-old-time Independent would concede that, given a denomination, the necessity of a headquarters seems to follow. So there we are at the Memorial Hall,

with a secretariat and staff increasingly busy and responsible, with a big debt and a recurring deficit, and only keeping ourselves going by appropriating the profits of our publication department. This latter, in turn, not being able to devote its profits to the development of its business, is impossibly handicapped, with the result that it sometimes has no profits to hand over. Thus the vicious circle is complete. Taking the denomination through, the support given to headquarters is apathetic, uninformed and materially inadequate. And all this will continue until we make up our minds which Independency is to claim our adherence—the Independency that is purely individual, desiring no organized existence and fellowship, or the Independency that recognizes that limbs only find their individuality and scope as parts of a body.

Take, again, the case of the Moderators. After exhaustive and reiterated discussion, they were appointed with practical unanimity, and the nine chosen men are, in truth, striking examples of how Independency conserves its rights. Each, in charge of an almost hopelessly large province, is called upon to make long journeys, be absent from home several nights a week, and undertake a variety of duties, many of a delicate and personal nature. But, in and through it all, the citadel of Independency remains unthreatened. The Moderator may debate and persuade, he may urge and advise, but he can never coerce. Every minister claiming his help, every Church seeking his counsel, remains, at the end as at the beginning, independent.

The fact, of course, is that our headquarters, the Moderators, and all the great proposals sponsored by the Forward Movement are the healthy and inevitable expression of true Independency, and not its negation. There is no call to be afraid of words or to make bogies of harmless things. We live in a day when most of the Churches are showing their wisdom by learning and borrowing from each other. The Anglican lady who, after attending a service at my church, indignantly complained, "They actually used *our* 'Te Deum,'" belongs to an ecclesiastical family that is, happily, diminishing. There is a growing tendency on the part of every Church to feel that what belongs to each belongs to all, in so far as it lends itself to adaptation without endangering distinctiveness. The tending of Anglicanism, however illogically, towards some semblance of democratic self-government, and its frequent use of simplified informal methods of worship; the ingenious way in which Wesleyanism combines a general adherence to its principle of the time-limit with an indefinite extension or abrogation in particular cases; the tentative effort of Congregationalism to indulge in the reverse process, while safeguarding its individuality—these are obvious and not unimportant instances of the application of "All things are yours" to modern ecclesiastical conditions.

Therefore, supposing the Forward Movement, or any other development of Congregationalism, borrows certain things from the connexional treasure-house, what hurt, so long as there is no tampering with our essential traditions and genius? Moreover, it is no use to meet these developments with a *non possumus*. Alternatives must be faced: we must choose between the old Independency and the new. Here, for instance, is where the old Independency lands us on a vital problem:—

> No one will maintain that the provision now made for old age or for death is adequate in amount or satisfactory in method. All that can be said is that what is possible in a closely organized system, such as Wesleyan Methodism, is impossible under different conditions; and that no practical suggestion has been offered for the remedy of admitted defects. The fact remains that a man may spend his life in the pastorate of humble Churches, on a small salary, unable to make provision for his own old age or for those who may survive him, and without any definite assurance that the time of need will bring with it the help that the need requires.

Sir Alfred Dale felt impelled to write thus when completing his father's *History of Congregationalism*. But it scarcely matters who wrote it, for, on the old lines, it must remain an incontestable verdict. The question is: are we, the Congregationalists of to-day, content to rest in such an *impasse*? Or, at the negligible price of chipping non-essential—perhaps injurious—edges off our Independency, are we prepared to bring statesmanship to bear on what is, by general consent, a scandal as well as a problem?

It all, of course, raises a bigger question still—what may be called *the interdependence of our ministry*; how, whether we like it or not, we are *corporate*, the body prospering or suffering with the strength or the weakness of its different members. The whole case of the supply and training and efficiency of the ministry is, I know, involved here; but, however important, that is a side-track from my present subject. My immediate point is that the new Independency will persuade us to a new way of speaking about ministers. We shall not be so ready to talk about "great" preachers and "strong" men; the implied comparisons will strike us as increasingly unconvincing and unedifying. How, for example, does this of Dr. John Hunter's fit our present-day mood?

> What we have to do is not to seek outside interference and legislation, but to educate our congregations so that they shall be able to guard themselves and choose true and good, well-disciplined and inspired men as their leaders. The truth is: our Church order requires strong men, and can only be worked by strong men. It is an order that is not only difficult, but almost cruel to weakness. . . . We cannot do all kinds of work. Let us be content to do that which Providence has assigned to us, and to do it thoroughly and well.

Much of this is true, but what of the centre of it—should that about "strong men" and "cruel to weakness" be the last word?

It all depends on what is meant by "weakness." The denomination that relied exclusively on distinguished preachers and outstanding personalities might boast of rarefied quality, but it would have to reconcile itself to numerical insignificance; nor would it be likely to have an impressive record in regard to down-town and small country Churches.

And this last brings us to the gist of the matter. If, in the best and healthiest sense, our denomination is to discharge its full evangelistic responsibility, it must put itself to the test in places which, for a variety of reasons, are difficult. When every allowance is made for grades of gift and personality, the fact remains that some churches are almost as hard to empty as others are hard to fill. A congregation of fifty in one district is the moral equivalent of five hundred in another. In some places the intellectual atmosphere is so stagnant, the environment so destitute of stimulus, that three years there implies as much staying-power as thirty years somewhere else. Of course, it is a minister's pledge and call to keep keen and fresh and on mental and spiritual tip-toe, wherever he is placed. I am only saying that the challenge is immensely harder to meet in some places than in others.

There is this further to be said: it would not only be unworthy of us, as a denomination, to desert or skimp the difficult places—it would be suicidal. Besides robbing us of some of our highest missionary incentive, it would cut off the supply of some of our finest material. Many a weak Church remains weak just because it is constantly feeding more fortunate Churches with the young life it has reared and trained. And, indeed, how can those who are called our strong successful men estimate their debt, in varied elusive ways, to their brothers who keep the flag flying in hard and lonely surroundings?

Our ministry, then, being a brotherhood, the final question remains, *what kind?* If it is merely a question of handshaking and sentiment and platonic good wishes, the old Independency—made for the strong, cruel to the weak—will serve. If, on the other hand, it is to mean practical help, comradeship in action, the fellowship that recognizes corporate responsibility and aims at something approaching adequate support, there is nothing for it but the new Independency. Under that, we shall still be ourselves, doing our own work in our own way, with no outside control or official constraint stealing a particle of our free individuality. But, with it all, we shall feel that we belong to each other; that we have aims and responsibilities in common; and we shall know, as separated units cannot, the nameless gain of *esprit de corps*. Calling for no unwarrantable payment, demanding no sacrifice of principle, is not this new Independency a goal worth striving for?

ARTHUR PRINGLE.

"IN A PLACE BY ITSELF"

When Time was born out of Eternity, at that same instant Order rose upon Chaos. And on these twin pillars of Time and Order is built the glorious arch of human art. On the one side, music and poetry, of whose very essence is rhythm—and rhythm means the punctual recurrence of a stress. Upon the other, painting and sculpture and the drama, whose basic principle is symmetry and proportion, whatever vagaries may be superimposed. By the same token, there never was a naturally punctual man but he was also an orderly man.

An almost passionate love of order is the form which the artistic impulse takes in many natures. And yet, by an anomaly, the orderly mind and the tidy hand are not always found in company. Even among school-children this is to be observed. If you are hunting for originality, or penetration, coupled with clear expression, you will be wise not to look first of all at the neat hand-writing and the immaculate page; choose rather the scrawls and smudges—though there is no hard-and-fast rule in the matter. This great seer and daring exponent of a subtle philosophy has a table piled with the litter of years, from the midst of which he must clear a few painful inches by main force that he may express his thoughts in clear and beautiful language; his order rooted in disorder stands. That other prophet, equally deep, subtle, and lucid, keeps his desk like the deck of a war-ship, knows every pen and pencil by name, and revels in labelled pigeon-holes and alphabetical files. Nevertheless, in other spheres than the intellectual it is a fairly safe rule that where material disorder doth abound, moral and spiritual confusion do much more abound. Therefore social regeneration in our day begins with slum-destruction and town-planning. Order and restraint hunt together; and that is why orderliness of any kind has ranked as a sour and straitlaced quality, proper indeed to Puritans, but a clog upon the gentlemanly *joie-de-vivre* of the Cavalier. When Herrick puts forth his utmost charm to persuade us of this, we are carried away:—

> "A sweet disorder in the dress
> Kindles in clothes a wantonness;
> A lawn about the shoulders thrown
> Into a fine distraction;
> An erring lace, which here and there
> Enthralls the crimson stomacher;
> A cuff neglectful, and thereby
> Ribbands to flow confusedly:
> A winning wave, deserving note,
> In the tempestuous petticoat;
> A careless shoe-string, in whose tie
> I see a wild civility—
> Do more bewitch me, than when art
> Is too precise in every part."

But come, let us be sober and consider. Does Herrick seriously expect us to believe that this sweet disorder was mere negligence and inattention on the lady's part? Never! He knew as well as she that there was method in her lack of it, and that she had achieved the highest perfection of technique, that which successfully imitates an artless simplicity. If he had met, say, Shakespeare's Phœbe in the Forest of Arden—poor, blowsy, ill-gartered, slatternly Phœbe—I am convinced he would have written a poem of exactly opposite intention, beginning after this manner:—

> "How sweet is order in the dress!
> Neatness, that knows no wantonness;
> A ribband holding with nice care
> In meet captivity the hair."

And so on!

There are some of us who can respond almost passionately to the confession Mrs. Carlyle makes in her diary: "This morning I got up with a determination to 'make an effort,' at least; and achieved a short walk before breakfast. Sorted about in drawers and presses. I am like the old Manchester woman who 'could never kneel down comfortable to say her prayers till she had swept the floor and whitened the hearth and given herself a good wash.' The first thing with me always, when I take a notion of living a more purpose-like life, is to make a general redding-up of my drawers and presses, etc.!" A swept floor for a devout prayer! The impulse to clean and beautify our houses in the spring is akin to this instinct. It is the translation into cold northern prose of the preparations for the spring festival of Dionysus in ancient Greece. But the tidiness is not all—it is the preparation for something else. I suppose tidiness raised to its highest power would be vacuum; and the soul of more than one notable housewife has died because it could not live *in vacuo*. The redding-up is not an end—it is a means to the living of that "more purpose-like life." It is for our God that we are bidden to prepare the highway in the wilderness.

"And Peter beholdeth the linen cloths lying, and the napkin, that was upon His head, not lying with the linen cloths, but rolled up in a place by itself." Then Christ, too, loved order, and even in that supreme moment, when joy in His completed work of redemption must have transmuted all earthly values—even then the habits of His life persisted, and He could be at the pains of folding away the head-bandage "in a place by itself." He had achieved an act so stupendous as the salvation of a world, and yet He could concern Himself with the orderly disposal of a linen cloth. If, as we believe, it cost more to redeem the world than to create it, may we not in all humility find something akin to the redemptive wherever with high purpose we set ourselves to bring order out of confusion—whether it be in a broken life, or a bewildered country, or a torn and stricken world?

JESSIE FORSYTH ANDREWS.

JESUS AND THE CHURCH IN THE NEW INDIA

RARELY does a resolution make or even mark an epoch. Yet even resolutions have made history—when they have embodied the determination of convinced and united men. *Magna Charta*, for instance (and the decision to make King John sign it), was a resolution by a convinced and united committee of barons; and it laid the foundation of nearly all the ordered government now left standing in a broken world.

I will dare to predict that—in quite another sphere and in this our very different age—the resolution of the National Missionary Council of India at Ranchi in January 1923 to change its name to the National Christian Council of India, Burma and Ceylon will be found (when all the forces that led up to it, and all the results that will flow from it, are considered) to constitute a decisive watershed in the history of world-Christianity.

The change of name, of course, means a change of constitution to make it Indian and Western both in membership and in its secretariat.

I repose this view of the epoch-making effect of this resolution on the fact that it decided two things; first that the growth of the Christian community in India is not to be split racially, and secondly that the control of Indian missionary policy is not to be external, with direction from London, Edinburgh, New York, and Toronto, but internal, with the united wisdom of East and West combined. The centre of the Indian Christian scene is to be the Church and not the Mission. The Church, too, is to be in the essential sense catholic, and not racial.

The resolution was arrived at by the representative body constituted for all India by the missionary societies—American, British, and European—working there. It does not carry with it the warm consent of all the missionaries on the one side, or of a few extremist Indian nationalist Christians on the other. But the central progressive forces are all with it.

In a word, it resolves that—confronting the terrific strength of racial antagonisms on the one hand, and on the other the subtler but no less perilous temptations of the West to hold on to power—the Christian forces in India set their face, in the great Pauline sense, toward a Church in which there will be neither Indian nor European, neither sahib-missionary nor dependent Indian church-member, but one man in Christ Jesus.

Let us make that resolution a high ridge of contemplation on which we can take our stand and look out on the turbulent upheaval that makes the Indian scene so absorbingly fascinating —one of the most thrilling acts in the tremendous world-drama of our day. We can also, from that same ridge, both look back over the country that we have already traversed and try to catch a glimpse of the future. For that resolution is to forward-looking minds in an unusual way a window into the future—

> . . . . an arch wherethrough
> Gleams the untravelled world.

I

"Ideas," Lord Acton reminded us years ago, "are the cause and not the result of public events."

Never, surely, has any saying received such world-wide and catastrophic confirmation on so stupendous a scale. It was an idea—an evil, false, disastrous idea worked out in life—that precipitated the world into war. It has been another idea—blended at once of splendid and perilous possibilities—that has helped to make turmoil in the post-war world. I mean, of course, the idea of self-determination. That idea has shattered three empires and made a whole basketful of nations in the past seven years. It has brought the dynastic thrones of the Hapsburgs, the Hohenzollerns, and the Romanoffs to the ground, has sent a Sultan and a Constantine into exile, and has created a new Poland, Lithuania, Latvia, Czecho-Slovakia, Jugo-Slavia, and Egypt. The idea has made the event. The birth of the notion preceded the birth of the nation.

To-day that idea of self-determination (running through the British Empire from Dublin to Delhi)—and burning like a fever in the veins of Asia—is challenging the whole authority of the British Raj in India.

That word "self-determination" was, of course, shouted over the world as a part of our war-propaganda. Uttered first by Lenin, thrown across the Atlantic as a fundamental war-aim by President Wilson, it was megaphoned across the roof-tops of the world by Britain in every language of the Near, the Middle, and the Far East and of India. Our eyes were then focused on Belgium and Serbia and the other oppressed nationalities of Europe. But neither geographical frontiers nor racial distinctions can limit the range of a moral idea. The idea—like an influenza—became epidemic on a world-scale. So when we said, "Self-determination for the European states," Asia echoed, "Swaraj for India."

That cry has united India as nothing else in its whole history ever has; though it is one of the many odd and striking paradoxes of the bewildering situation that the only tongue in which Indians

—speaking, as they do, one hundred and eighteen different languages—can discuss together how they will throw off the British yoke is the language of the people whose yoke the Swarajists would throw off.

The idea of self-determination itself would not, of course, have been enough to raise this stupendous movement for Home Rule.

For one thing, you discover in almost every case when face to face with flaming nationalism in an individual Indian, that he has suffered some form of insult or contumely at the hands of a white man. The personal sense of injury feeds the flame of the racial conflict.

As the author of *Dyarchy* says truly: "If the true history of every Indian anarchist could be written, I venture to say that hardly one would be found in which the first bent to political crime has not been given by some disgraceful incident of the kind. I must say with emphasis that such conduct is not typical of Englishmen in India." [1]

The difficulty is that the evil action of one crude and hectoring Englishman can outweigh all the good that a score of decent men can achieve. Lord Morley spoke a profound truth when he said: "Bad manners, overbearing manners, are disagreeable in all countries; India is the only country where bad and overbearing manners are a political crime." [2]

The situation is not made easier by the fact that the Brahman is by his rules of caste bound to hold the Western man to be an unclean being. As Professor Raju has said—for the Brahman: "It is a greater sin to drink a cup of water from the hands of a beef-eating barbarian than to break all the laws of the Ten Commandments."

The angry and sultry elements in the fight for Swaraj have been intensified by a series of inflaming measures and incidents—half-blunder and half-crime. The total effect of the Rowlatt Act continuing the D.O.R.A. measures of war-time, of the Amritsar massacre, and of the long drawn-out delay in dealing with Amritsar has been calamitous.

One of the quaintly stupid elements in the situation, from the British side, is the way in which we fail to see that we ourselves have created the mind of the Swaraj movement and given it the passion for liberty and self-government which makes our "Die-hards" rage.

Really, it is not an exaggeration to say that in the Swaraj movement young India is simply applying to the political situation the very ideas that we have insisted on their learning in our established educational system. Our strong point, as a people, has never been logic. If it had been, we should have found it odd to be teaching

[1] *Dyarchy*. Oxford University Press, 1920.
[2] Morley, *Indian Speeches*. Macmillan.

officially Mill on *Liberty* while passing Rowlatt Acts, or making them learn the world's noblest plea for freedom of the Press in Milton's *Areopagitica* while suppressing periodicals, and setting the career of Oliver Cromwell (republican, revolutionary, and author of the execution of a king) as a " special subject " for examination while we imprison the Tolstoyan non-resisting Mahatma Gandhi.

We should indeed be of a wooden unimaginativeness if we withheld all sympathy for young men to whom we ourselves have opened the splendid pages of Milton and Burke, Mill and Spencer, and who are—in Lord Morley's glowing words—" intoxicated with the ideas of freedom, nationality, self-government that breathe the breath of life in those inspiring and illuminating pages."

It is also one of the most pungent paradoxes of history that we have created the very unity and peace in which it is alone possible for the Swaraj movement to flourish.

The Swaraj movement declares, indeed, that, so far from our being the creators of Indian unity, there was a Golden Age in which India was not only one and at peace, but also free. The fact, of course, is precisely contrary to this curious chimera of unhistorical meditation. There not only never was any Indian unity in the past, but if the British Raj were immediately withdrawn to-day—before self-government has been learned—the wolves beyond the North-West frontier, backed by Turco-Russian imperialism, would once more break in on the defenceless fold, and internally the old feuds of Hindu *versus* Moslem and the ancient oppressions would recur.

I know that Indians whose respect and friendship I value will be impatient with the expression of this view, but we must face facts. And—although one would change a phrase or an adjective here and there, and the contrast is too absolute—Lecky's summing up is substantially and fundamentally and inescapably true :—

" Remember what India has been for countless ages before the establishment of British rule. Think of its endless wars of race and creed, its savage oppressions, its fierce anarchies, its barbarous customs, and then consider what it is to have established for so many years over the vast steppes from the Himalayas to Cape Comorin a reign of perfect peace ; to have conferred upon more than two hundred and fifty millions of the human race perfect religious freedom, perfect security of life, liberty, and property ; to have planted in the midst of these teeming multitudes a strong central government, enlightened by the best knowledge of Western Europe, and steadily occupied in preventing famine, alleviating distress, extirpating savage customs, and multiplying the usages of civilization and progress." [1]

It still remains true, however, that we have been in the past

[1] *Historical and Political Essays*, 1908, pp. 61, 62.

far busier promising to give power to Indians than handing it over to them. The excuse has always been made that they were not ready for power. But the way to learn to swim is to get into the water. Trust does beget strength. The application of suggestion to the psychology of training a people for self-government has never been adequately made.

Now, however, in the Montagu-Chelmsford reforms a great step has been taken. The new constitution has already revealed some of its own weaknesses in the working, and India is discovering that it has far more power than it appeared to have at first sight. Repairs and alterations must be made, but there is no thought of going back. Thirteen years ago Lord Morley, advanced Liberal as he is and sympathetic with Indian aspirations, could not conceive Parliamentary institutions in India for generations to come. Yet to-day we have an elected Assembly on Parliamentary lines, which has been working so well that (as Sir A. F. Whyte,[1] its President, said) its debates have been "well worthy to stand by the side of the best debates in the Imperial Parliament."

Yet alongside of this the movement for non-co-operation grew in volume and in momentum under the leadership of one of the greatest personalities in the world of the twentieth century—Mahatma Gandhi.

That upheaval of feeling is chaotic in many of its manifestations, complex and sometimes even contradictory in the volcanic forces at work beneath it. Yet it is catastrophically simple in its stark outlines. It stands for a rejection not only of the British Raj, but of Western civilization, and it calls India to fulfil her destiny by a return to her own spiritual inheritance. It is a policy that can be easily ridiculed either by the political logician or by the practical man. Gandhi, the Tolstoyan apostle of passive suffering, grasps the hand of the Ali brothers—Moslem devotees of the militaristic Napoleonette, Mustapha Kemal. In the year when Gandhi's call to India to return to the simple saucer-lamp reached its climax, the importation of paraffin lamps into India doubled to 1,600,000, and in the same year—when he appealed for the return of the ox-cart—9,000 motor-cars were imported as compared with 400 in the previous year.

It is quite easy to show that Canute himself was not opposing a more irresistible tide than is Gandhi in opposing Western commercial expansion. And in a world of nations inextricably interdependent by the root facts of modern life he is incredibly remote from reality in calling for non-co-operation.

And yet this little fragile man, living in the simplest Indian way, eating the simplest food prepared by his own hands, dressed in primitive clothes spun and woven by his own hands, irreproachably pure in life, gentle yet inflexible for truth as he sees it, and now

[1] Son of the late revered Dr. Alexander Whyte, of Edinburgh.

lying in a British prison in India, has a greater personal following than any other living human being. To India he is the Mahatma —the God-filled saint and leader—raised by his very asceticism, devotion, and inspired vision, so that, though born in the humble Bania caste, he is looked upon as above and beyond all caste. Gandhi is a revelation—blinding in its clearness—of the ideal soul of India. As we (who can so easily tear his policy to shreds and lament his association with the Ali brothers) look on our own leadership in the Western world and contrast it with this apostle of soul force and the power of self-inflicted suffering, we shall find it somewhat difficult—in the light of the Christian revelation—to rejoice in our leaders and to turn aside from this son of India, of whom even the writer of a British Blue Book speaks in terms of reverence.

The insistence of Mr. Gandhi (writes Dr. Rushbrooke Williams in this report to the British Government for 1921) upon the supremacy of soul force in opposition to material might; his advocacy of national fasting as a means of influencing government; his conviction of the irresistible power of passive resistance, have all three their logical basis in the ancient Hindu doctrine of Dharma, that is, the application of moral pressure to another through physical austerities deliberately endured by one's self. Hence it is that to Indians of all classes, Mr. Gandhi, of lowly birth though he be, who stands forth, not only as the perfect ascetic, but also as the perfect exponent of Hindu tradition, makes an appeal of well-nigh irresistible force. Even those who are most profoundly convinced that his political opinions are unsound, unpractical, and even disastrous, can rarely be found openly to criticize, far less to oppose him. Against the all-dominant tide of Western materialism, Western might, and Western achievement, Mr. Gandhi, with his explicit scorn for that which we call modern civilization, stands before the injured national pride of many of his countrymen like a rock of salvation. He embodies an other-worldliness essentially Indian, a spirit the West does not possess, a plane of detachment to which it cannot hope to aspire. Hence it is that his behests have the influence of semi-divine commands; and even those whose intellects are too keen to be dominated by his sway can rarely be found to resist the appeal which he makes to their innermost heart.

II

There, then, is the Indian scene, a complex swirling, intertwined medley of men and movements—the dominating *motif* being the movement towards self-government demanded by the vocal and educated young Indian, reinforced by a wider vehement discipleship of the apostle of Swaraj, yet with the vast, voiceless hundreds of millions in the villages and on the fields moving still in their ancient paths. It is an India on pilgrimage seeking her own soul and her Saviour.

I have spent some time in presenting the situation in India, with a view to securing a background against which to think of

Christ and the Church in India. In describing the one I have presented the other, because the very elements that dominate the political landscape work in the region of the Christian Church.

Here we find the vigorous Nationalist Christian has been turning upon the missionary (just as the political Nationalist has turned upon the British Civil Servant) and accusing him of creating a Westernized de-nationalized Church in India, dependent upon himself as its sahib, a Church with a "slave-mentality," a Church that is in danger of becoming just a new and un-Indian caste on the soil of India. Some folk lament that vehemence. But surely it is to be acclaimed as a sign of vital adolescence—like adolescence, clamorous, a little arrogant and ungrateful, yet fulfilling the law of its being. As that wise Christian statesman, Dr. Robert Speer, says of this vigorous controversy :—

> It is not the existence of the problem which is to be deprecated. It is the inability of Indians or foreigners to deal with it with good temper and patience, with the quietness of spirit which comes from faith in God and brotherly love, and the ability to see history and the processes of human progress in long perspective.

Let me give the position against the missionary in its extreme form. I know no more lucid and absolute statement of this position than is to be found in *The Memorandum on the Further Development and Expansion of Christianity in India,* issued by the Christo Samaj, a group of young Christian leaders in the Madras Presidency. They say :—

> The ideal line of action that suggests itself to us is complete independence and even exclusiveness, and to work out the salvation of Indian Christianity without any reference to foreign missions. This is necessary to recover our normal character as Indian Christians, and will have to be jealously adhered to, until there comes into being an Indian Christianity with a distinctive character of its own. It was stated by an Indian belonging to our school of thought that we do not want any more foreign missionaries, and that the better type of missionary is even a worse enemy of Indian Christianity than the ordinary run of missionaries. While it may be suicidal for Indians to dissociate themselves from and completely disown Western Christianity, we perceive that our training under the present system has so greatly Westernized our ideas and outlook that we cannot recover or discover the Indian standpoint without a negative policy of dissociation from the West as well as a positive policy of devotion to the East. In so far as the Indian is imbued with the Western mentality, he is himself an enemy to Indian Christianity.

Yet in vivid and dazzling contrast with this attitude to the white missionary, even the extreme nationalist (Christian or Hindu) has unqualified reverence for the Person of Jesus.

Mr. K. T. Paul, the Indian Christian leader, has recently[1] summed up the Indian recognition, not only of the distinction

[1] Glasgow, October 1922.

between Western civilization and Christianity, but of the supreme place of Jesus in the world of India, in words whose deliberate and careful quality adds to their impressiveness.

Modern India (he says) recognizes Jesus Christ as a supreme criterion of the excellence of human achievement in individual and social life.

India has realized painfully that Western culture is not Christian. That very statement implies that thoughtful India is not confusing Christ with Western civilization, that it estimates Him as on a far higher pedestal than the level to which the West has yet reached. The most convincing evidence for this is to be found in the universal comparison of Mr. Gandhi with Jesus of Nazareth, whom he had himself done so little to exalt before the mind of India. One sees it in the Indian Press, English and vernacular, one hears it in the songs that the very beggars sing in the streets and bazaars, one finds it in the conversations in the clubs, in the corridors of colleges and courts, in the offices and promenades, in all the places where Indians come together; men and women speak of it, the very boys and girls think of Jesus Christ when they speak of Mr. Gandhi. This was such an arresting circumstance that I tried to ascertain what were the particular elements in the character of Jesus that were appealing to the mind of India as a result of Mr. Gandhi's career. To my observation they seem to be these:—

> Jesus was selfless. He never thought of Himself, but always of others, always of those who were in need, those who were oppressed, those whom He could help.
>
> Jesus was tender to children and to women. Jesus championed the cause of the sinner, the depressed as against the powerful and the influential in the community.
>
> Jesus never hid anything in favour or fear of friend or enemy. To Him it was always Yea, Yea, and Nay, Nay. All His plans were above board. All His recommendations, as well as His denunciations, were public, in the courage of the truth for which He stood.
>
> Jesus was a man who refused to compromise principle with expediency. Jesus was willing to pay every price in personal sacrifice and suffering for the sake of His principles.
>
> Jesus failed in the judgment of the world, but He won where results abide in the heart and the spirit of humanity.
>
> Jesus taught *ahimsa*,[1] and dared to apply it to the ordinary affairs of individuals and nations.

A recognition of the supreme beauty and the strength of Jesus Christ is nothing to be wondered at in the case of India. All her spiritual discipline and heritage have been along such lines that she needs only an introduction face to face with Jesus to realize His greatness. And when the present conflicts shall be a memory and India comes to reckon in proper worth the contributions of the West, she will reckon this as the most fruitful and most excellent, the introduction of Jesus Christ to her mind and heart.

This recognition of Jesus Christ operates in the subconscious mind of India as a criterion in both directions. It is applied freely to weigh the merits of the life and actions of the Western people. It silently undermines the hold of India on her indigenous things which are not in consonance with the standards of Christ. It is rewriting India's Dharma for her.

[1] The doctrine that requires deliberate self-suffering, and not the injuring of the wrongdoer.

This impressive testimony, taken with the preceding Christo-Somaj manifesto, might lead us to advocate immediate withdrawal. But the idea of a purely Indian Church is not an ultimate ideal for a really catholic and Pauline Christianity. Nor is the thing practicable or even desirable on other grounds. The truth lies neither with white authority nor with a swift transition to pure Indianization ; it lies in true co-operation with the Indian, steadily increasing his responsibility and authority. Many men see this ; but movement is slow. The disparity between the clearness of the apprehension of this ideal and the pace at which it is realized is well put by Bishop Azariah (the Bishop of Dornakal), who recently said :—

The All-India Missionary Conference of 1912, held in Calcutta, under the presidency of Dr. Mott, passed the following resolution : "This Conference would emphasize the principle that the work carried on by foreign missionary societies should be gradually transferred, as opportunities offer, to the Indian Church, and that suitable plans and modifications of existing organizations should be adopted wherever necessary, so that this principle may be carried out by missionary bodies." The principle underlying the resolution is now universally accepted by all missions, and many steps have been taken by different societies to give effect to this resolution. But the progress is all too slow. The situation demands a more vigorous and bolder policy. The hearty co-operation of the Indian leaders is most essential for the missionary enterprise of the future. Moreover, the educated Indian Christian is naturally being thoroughly permeated with the new national spirit of the country. It is important that his love, sympathy, and services be won for the Church and the missionary cause.

The Hindu, too, is watching with keen interest the place that the Indian Christian is taking, and is invited to take, in the work and government of the Church. "Responsible Government," "Home Rule," "Transferred and Reserved Subjects"—these have become familiar phrases in modern India. Is it to be wondered at that the Indian Christian is attracted by the glamour of these ideas, and expects it in the sphere of Church and Mission administration? Courageous action should therefore be taken everywhere to devolve responsibility of some kind or degree from "the Mission" to "the Church." . . . Perhaps it requires the greatest self-abnegation and the wisest Christian statesmanship that missionary societies and individual missionaries have ever been called upon to exercise. But will the daughter Churches in India look to the older Churches of the West in vain for this important service?

Again, the white missionary must stay to ensure the development of the out-caste Church. There is no need to argue this issue. But it comes very vividly home in an address read in Punjabi recently by an Indian evangelist to a village conference, while the Mohammedan landowners of the village listened in breathless amazement to this fearless utterance from the spokesman of the people who for centuries had endured their lot of serfdom without murmur of complaint or of aspiration.

Thanks to the efforts of Christian Mission and thanks to the Gospel of touchability by love as taught and lived by our Lord and Saviour, self-

respect is awakened in us, and we resent deeply the treatment meted out to us by caste-ruled men. We are beginning to be restless, to be no longer content with our present lot, which is galling in the extreme, and we refuse to acquiesce in environment not of our making, but in which we find ourselves to be. Christianity has taught us to respect ourselves as human beings, and therefore we want to be led to higher planes of life and to nobler pursuits. Christianity having pointed the way and given us the truth regarding ourselves, even as we are grovelling in the dark and in the lowest ditch, our dead bones in the valley are becoming instinct with life. We are done with grovelling at the foot of the social, intellectual, and moral material ladder of life. Our children must be trained and educated, and made vital parts of the social organism, and not as at present the isolated and dead parts of the same. Now is come at once a challenge and opportunity to save us from this caste tyranny of ages, and give us a lift in the scale of humanity. We send forth a strong appeal to you, as representative of the great and living Churches of the West, to take advantage of our mass movement towards Christianity, which, like the tide, is flowing full in this district and elsewhere, and undertake to educate and train our children in useful vocations. We need medical relief; we need to be taught ideas of cleanliness and hygiene. Help us to remove our gross ignorance. We have found God, and we want to find ourselves. In this district there is already a baptized Christian community of four thousand. We are trying to be cleaner and more decent in our persons and homes. We are giving up vices to which we are addicted. We are gradually substituting Christian marriage and other practices, and displacing heathenish practices. Our Panchayats are becoming more and more a power for good. But we are handicapped in many ways and need your help.

Amid all this contradiction of appeal from the advanced that we should go, and from the backward that we should stay, the truth is probably very near to the statement made by Dr. Robert Speer in answer to his own question: "What is going on inside the Christian Church of India?"

Here (he replies) with far less to be regretted than is to be found in politics, men are setting themselves to the building in Indian life of those qualities of character and those conceptions of human relationships on which alone a true and free state can be built. Here they are seeking to achieve the unity which has never existed in India, and without which there cannot be a united national life in India. I know that there are those who, in the interests of this national life, are glorifying India's past and discovering there a unity which they think will suffice for India's present need. They are mistaken. There never was such a unity in India, and there is not now a unity that can stand the strain of a modern solidified nationality. The great body of Indian people deride the idea, but it is a fact nevertheless which they might learn from a book which many of them are fond of quoting, Sir John Seely's *The Expansion of England*—that India is not united, and that neither Hinduism nor Mohammedanism will ever unite her, and that Christianity can.

Here, then, is a call to the imaginative insight and to the creative sympathy of the Christian forces, that they should overleap the barriers of race and—in pursuit of the supreme ideal of Christ

—seek corporately, the East with the West, to build a Church in which the Indian and the Briton lose all sense of disparity in the mystical unity of the Body of Christ.

It is no movement forward either—on the one hand—to build a numerically large Church dependent on Western initiative and support or—on the other hand—to create a purely Indian Church expressing solely the Eastern consciousness. It was St. Paul's supreme gift to the world that he took the little Jewish Christian cult out of the nationalistic flower-pot of Judaism and planted it out in the soil of a world-brotherhood of humanity. To any narrower conception we can never give adherence. The horizons must remain "ultimate." The conception of "the holy Church throughout all the world" must be the guiding principle, as it is the beckoning ideal, of a true Christian statesmanship.

Basil Mathews.

THE TRAINING OF THE MINISTRY

The question of the supply of the ministry has in most of the Churches become acute since the war. There is a real shortage of men, and of men of the best kind, and it is not easy to see how the demand is to be met. With this general problem we are not here concerned, except in so far as it bears on the question of training. The work of the ministry does not become easier. Men do not shrink from it on that account. But they do question their fitness for it. They see many in the ministry who are obviously not doing what they would themselves like to do, and they wonder whether they would ever be able to do any better. Here, then, the question of training comes in. No man worth his salt will shrink from a long and arduous preparation for this noblest and most exacting of all callings. But he has the right to demand that this preparation shall really prepare, that it shall fit him to meet all the requirements of the ministry under modern conditions; in other words, that it shall be the best possible course of training for his work. Such a course it is the bounden duty of the Churches to supply.

Now, the subject is one on which it is hardly possible to write except in a tentative and provisional way. For no ministry can be really effective that is not able to meet the changing needs and conditions of religious life and thought in the Churches. This means that preparation for the ministry can never follow fixed and stereotyped lines. It must perforce adapt itself to the conditions of the time, and, while preserving always certain essentials, should be sufficiently elastic in form to make such adaptation natural and easy. Much also will depend on the ideal of the ministry entertained by those who are looking forward to it and by those who are responsible for their training. Here, too, there must be room for variety and adaptability, and the ideal must be high enough and broad enough to admit of both.

Coming now to details, we turn first to the intellectual equipment needed for the ministry under modern conditions. Here we must admit that there is some truth in the complaint often made that the education of ministers has not kept pace with the general advance in education which has marked the last fifty years. Until comparatively recently the theological colleges certainly lagged behind, and there was a decline in the intellectual prestige of the ministry in consequence. Now, so far as general education is concerned, that of the minister need not be different from that of the cultured classes generally, but it must be at least as good. Indeed,

it will always be an advantage to a minister to have been through the same mill as the members of his flock, and we shall need in the ministry of the future men who have been trained in public schools, in secondary and grammar schools, and even in elementary schools, and men who have passed on from these to both the newer and the older universities. But whatever his previous training may have been, the great business of the minister is to teach religion, and on that subject he must be a specialist and able to speak with the authority of one who knows. Whatever else he is, he must at least be a trained theologian. The great need of the Church, now as always, is for teachers, men who know where they stand and are able to give good reason for the hope that is in them. To send forth such men thoroughly equipped is the first business of the theological college.

It is not my intention here to describe in any detail the full theological curriculum that the times demand. This must necessarily vary in accordance with the previous training of the students. We do not want to pass all men through exactly the same moulds, and it goes without saying that variety rather than uniformity should be our aim. At the same time there are certain general principles of theological training which must not be lost sight of. First and foremost, the intending minister must know his Christianity, its origin, its antecedents, its history, the development of its thought and its applicability to present-day needs. This will involve a thorough knowledge of the classical documents of our religion, and some ability to study them in their original tongues. It may seem a counsel of perfection to urge that every minister should have at least a working acquaintance with Hebrew and Greek, but nothing less than this will suffice, if he is to be able to handle his materials intelligently and to speak with authority. So much at least may easily be attained in an average theological course of three years' duration. The fact that Greek is no longer a compulsory subject in the older universities has tended to lessen the amount taught in schools, and has laid a new burden on the theological colleges. They will need henceforth to take up the task of teaching Hellenistic Greek from the beginning, just as they do Hebrew, and they are already setting themselves to the task.

Next in importance comes the teaching of Biblical Theology and of Christian Doctrine. Both of these closely related subjects should be dealt with historically if the student is to acquire a due sense of proportion and perspective and to avoid the mental and spiritual indigestion caused by the older method of feeding him on lumps of crude dogma. Both Biblical and dogmatic studies can be saved from the reproach which has too often attached to them if they are dealt with from the historical and developmental standpoint. In this way can they best be linked up to the critical and

exegetical study of the Old and New Testaments on the one hand, and to the apologetic presentation of Christianity on the other. Other important subjects are the philosophy and psychology of religion, and the comparative study of the religions of the world. These, however, need some previous philosophical training before they can be entered on with advantage. It is particularly important that those who attempt to study religion psychologically should start with a fairly extensive acquaintance with psychological principles. The present-day tendency to over-rate the importance of the psychological approach to religion can only be corrected by more thorough study of the whole subject. Add to these things Church History, Christian Ethics and Sociology, and an intimate knowledge of the English Bible, and the candidate for the ministry may be regarded as reasonably well equipped on the intellectual side.

We turn now to the practical side of his training—in its way, quite as important as the mental. If the business of the theological college is to train men for the ministry of the Gospel, then everything they do must be subordinate to that end. Learning and scholarship will not therefore be sought as ends in themselves, but only as one means towards the main end. The minister needs to be, in the best sense of the word, a man of the world. He must know what is in man, and be able to mix easily with men of all sorts and conditions. This must come, not as dictated by a sense of duty, but from his native sympathy with and love for his kind. Shyness, awkwardness, class feeling, and a sense of superiority he must learn to avoid like the plague. How far can his training help him here? It is sometimes contended that every minister should have business experience before he goes to college. For some men this would, no doubt, be valuable, and a good many get it. But its value depends entirely on the kind of experience it is and on the capacity of the man to use it well. What it generally means is a few years on an office stool, and I have known many cases where this has been time absolutely wasted. Much the same discipline can be obtained, under better conditions, in the rough and tumble life of a university. For the man who knows how to take his part in it, this offers the best kind of preparation for the future, while leadership in it is a real certificate both of competence and character. It teaches a man to be a good mixer and gives him insight into and sympathy with the needs of his fellows. The worst possible kind of preparation is that of the seminary. If men are boxed up there together during all their years of probation, they will, and do, emerge good enough denominationalists, but narrow in outlook, professional in tone, and unprogressive in thought. A year of seminary life after a full training under broader conditions may be useful, but that is another story. The dangerous gulf which often appears between the ministry and the laity and leads to so much misunderstanding is generally

due to the segregation of theological students during their training, and to the consequent creation of a class and professional feeling in the ministry. Theological students should be in a position to mix as much as possible with men of other faculties that they may benefit by their criticisms and understand their point of view.

In the work of the ministry it is hardly possible to exaggerate the importance of the pastorate or cure of souls. This work can only be well done by men who have the broadest human sympathies and have been trained and disciplined by the freest intercourse with their kind. But the theological college must add to these qualifications by definite instruction in the subject. This may be given by means of formal lectures on pastoral theology, though the tendency of these is apt to be purely theoretical and remote from realities. Far better are more informal talks, such as Mr. Spurgeon used to give to students, by men who are in the thick of the work and know its difficulties and its demands. May I here venture to urge that in all colleges there is a tendency to lay too much stress on instruction by lectures. What is needed is more personal contact between students and teachers, and a great increase in tutorial work. In practical subjects this is especially useful. The writing and discussing of essays, and instruction by conversation and questioning, should be much more common than it is. Under the head of pastoral teaching should come all matters of Church order, organization and discipline, the conduct of worship, the care of the young, the management of public meetings, and the hundred and one practical points which the young minister needs to know.

Next comes the large question of training for the pulpit. No doubt the real preacher is born, not made, but college can do much to guide and shape him. The man who comes to college with a gift of fluent speech and some practice in speaking is just the one who needs pruning and discipline. A fatal fluency is a real snare. But the average man who is shy of speech and little accustomed to it can also be greatly helped, and such men, properly trained, often make the most really effective preachers. In training for the pulpit, anything like rhetorical display and sensational elocutionary methods must be avoided at all costs. Training in voice production and clear articulation is most necessary. The student must be taught to aim primarily at clarity, audibility, conciseness, and simplicity of speech. There must also be training in sermon construction, in the handling of texts and subjects, and in the psychology of congregations. Here the customary sermon class is very useful, if it is taken seriously. It helps to rub off corners, to tone down peculiarities of manner and accent, and to dissipate our ingenuous conceits. Constant practice in speaking must also be encouraged by means of debating societies, Sunday-school work, and the supply of Churches. It would be well if Churches would realize some responsibility for

students here and give them more frequent opportunities for practice of this kind.

I now come to what is perhaps the most important, as it is certainly the most difficult, aspect of the subject, viz. the preparation of the man himself. Let me repeat that the ministry is the greatest work that any man can undertake, and that it requires exceptional qualities both of head and heart. In carrying it out the personality of the man will count in the long run far more than his intellectual powers or gifts of speech. In selecting candidates for the ministry intellectual qualifications must certainly be taken into account, but the greatest stress should be laid on the evidence available regarding the man's own religious life and character. The great danger of the ministry is "fainting": the temptation to follow the line of least resistance, to grow weary in well doing, to lose the freshness of one's ideals and enthusiasms. Any man can preach two or three sermons a week; but to follow the sermons up with a life lived "as ever in the great Taskmaster's eye," to be among men as one who serves, to keep on loving the loveless, to be a watcher for the souls of men and a good shepherd of the flock, this requires a spiritual resource and endurance that is not easily attained. Ministers in these days are expected to do far too many things that do not matter, and they are in danger of neglecting what is really vital. Their constant familiarity with sacred things is in itself a snare, and they can only guard against it by cultivating the devout life and practising the presence of God. Their conduct of public worship will inevitably reflect their own spiritual state. If it is to be fresh and living, helpful and inspiring, it must have behind it a life of meditation and prayer as well as of service. How can the theological colleges help here? They certainly ought to do so by laying far more stress than they sometimes do on the devotional life. In the colleges this is not easy to maintain. It cannot be engineered from without by the authorities, but must spring from the students themselves. This makes it very necessary to admit to the colleges only men who are thoroughly in earnest and have given some proof of religious life and zeal. This is really more important than their academic qualifications. Learning they can acquire, but it will be of no use to them unless they have the grace of God, nor will they be likely to acquire it well unless they are moved by that intense passion for their work which is the sign of a dedicated spirit. Outsiders sometimes tell us that they miss in theological colleges that atmosphere of keenness, spiritual reality, and consecration, which the work of the ministry would seem to demand. How this atmosphere is to be obtained it is not easy to say, but much can be done by cultivating the devout life, through common prayer, fellowship in meditation, and other spiritual exercises. A high ideal of the ministry, a hatred of professionalism, and a deep sense of vocation

can also be cultivated and will help. It would also be very useful if theological students could have regular opportunities of meeting those of other Churches with different devotional ideals. In the matter of the devout life we have all a good deal to learn from one another.

May I, in conclusion, plead for a greater interest in our colleges on the part of the Churches? They expect us to supply them with a due succession of ministers, and we expect them to send us the right kind of material to be made up. This whole question of recruiting for the ministry is a question for the Churches in the first instance. It matters not what kind of colleges we have, or how many of them, if we do not get the men; and the men must come from the Churches. The colleges are better equipped to train them than they ever were. When the Churches gladly set aside their best sons for the ministry, and when parents regard it as the highest vocation their boys can follow, they will have no need to be anxious lest they should not be properly trained. The whole business is one in which Churches and colleges must work hand-in-hand. We are engaged just now in strengthening the status of the ministry on the material side. This makes it imperative that we should guard the door and improve the avenues of approach.

W. B. Selbie.

NONCONFORMITY AT THE UNIVERSITIES

II. CAMBRIDGE

CAMBRIDGE in the Middle Ages had almost no Nonconformity. The orthodox poet Lydgate, writing in the fifteenth century, tells us distinctly

> Of heresie Cambridge bare never blame.

Lydgate's trustworthiness is not, to be sure, very great, for he also tells us that Cambridge was founded long before the birth of our Lord; but he is on surer ground when he says that mediæval Cambridge knew little or nothing of those theological aberrations which made mediæval Oxford notorious throughout Christendom.

In the years that followed Luther's denunciation of the sale of Indulgences a change began to come over Cambridge. The University has always drawn many of its undergraduates from the Eastern Counties, and through them there was constant communication with Germany and the Low Countries. Along the trade routes and over the North Sea Lutheran ideas and Lutheran writings came easily to the University. About 1520 there was a small company of scholars, led by Thomas Bilney, of Trinity Hall, and Robert Barnes, the Prior of the Augustinian Friars, who were studying the New Testament in the Greek version of Erasmus, the Lady Margaret Professor of Divinity, who had but lately left the University. These studies and lectures on St. Paul's Epistles prepared the way at Cambridge as elsewhere for Protestantism. In the White Horse Inn, nicknamed "Germany" because of the German heresies centred there, they felt (as one of them has himself told us) "quietly placed in the new glorious Jerusalem." Cardinal Wolsey refused to be hustled into persecuting this group, and soon the names of Latimer, Cranmer, and Tyndale were added to the list of Cambridge heretics who became the fathers of the reformed English Church.

Having started on theological adventures; Cambridge could not be stopped. The Tudor compromise in religion did not satisfy everybody in the University, and we can mark three periods in the history of its Nonconformity. First there was the century that lay between the definite triumph of Protestantism at the accession of Elizabeth and the definite triumph of Episcopacy in the National Church at the Restoration, a century full of struggles between those who wished to see the religious institutions of England shaped after the Genevan model and those who did not.

After this comes the second period, two centuries long, from 1660 to 1871, when no Nonconformist could hold University degrees and offices. Last comes the half century since 1871, when the Universities Tests Act made it no longer necessary to subscribe to Anglican formulas.

In the first of these periods, whilst it was still doubtful if Puritanism would not dominate the Established Church, Cambridge supplied most of the leaders of the Puritan party and represented the Genevan point of view on all critical occasions. At one time the Puritans were indeed almost predominant in the University; all the undergraduates who were not given to dissipation seemed to be zealous Calvinists, for we find complaints that they showed their contempt for the authorities either by their "foppish dress and brutal sports," or by the not less offensive habits of appearing in chapel without surplices and declining to wear square caps. The steady pressure of Archbishop Whitgift and Queen Elizabeth made it more and more difficult for supporters of the Genevan Church model to maintain themselves in high places in the University. Thomas Cartwright was the most eminent of these men. Originally from Clare, he held Fellowships at St. John's and Trinity, and in 1569 was elected to the Lady Margaret Professorship of Divinity; but in the very next year he was deposed for teaching "suche doctrine as is pernitious and not tollerable for a Christian commonwealth"—in other words, the Presbyterian system of Church government. He had to leave the country, but it is pleasant to find that he revisited Cambridge twenty years later, and was well received. Connected with his name is an interesting proposal to establish research fellowships, which was rejected as a Puritan device, "a piece of T.C. his platform," as the bishops quaintly called it.

Cartwright did not stand alone. Robert Browne and John Smith, famous in Congregational and Baptist history, began their troubled religious pilgrimage at Cambridge. John Robinson and other guides of the sectaries in Holland and the New World were Cambridge men. In 1584 Sir Walter Mildmay founded Emmanuel College on distinctly Puritan lines. Cambridge men were prominent in the agitation that ended in the Millenary Petition to James I, and of the five English delegates at the Synod of Dort four were from Cambridge. The Puritan doctrine preached from Great St. Mary's pulpit worried the ecclesiastical counsellors of James and Charles hardly less than it had worried Whitgift, and how far Puritanism in the University had gone best appears in a description of the celebration of the Lord's Supper in a College chapel. The bias of the writer led him to represent the regular Genevan method of administration as mere disorder: "But in Eman. Coll. they receive that holy Sacrament sittinge upon forms about

the Communion table, and doe pull the loafe one from the other, after the minister hath begon. And soe the cupp, one drinking as it were to another, like good fellows, without any particular application of the saide words, more than once for all." When Laud proposed to visit the University in 1635, three chapels still remained unconsecrated—except " by faith and good conscience," as the Master of Emmanuel pointed out. Dr. Bass Mullinger, the learned historian of the University, sums up the matter judiciously : " If to the Cambridge of Cranmer, Latimer, Ridley and Tyndale belongs the high honour of having first recognized and promulgated in England the doctrines of the Reformation, to the Cambridge of the Pilkingtons, Beaumont, and Cartwright belongs the more equivocal distinction of having educated our earlier Puritanism and given shelter to the principles of Dissent."

During the Civil War Cambridge lay under the control of the Parliamentary Army, and the Puritan party, after a century of declining fortune, secured a brief predominance which endured until the Restoration. Chapel services took a Puritan tone, and a number of University officers who declined to bind themselves by the Solemn League and Covenant, or by the Engagement to be faithful to the Commonwealth, were removed. Among the new Heads of Houses promoted to take their places were six Independent divines. The partisanship of a later generation has represented this as a time marked by unremitting turbulence and by the packing of offices with unworthy fanatics, but neither charge can be sustained. The natural violence of wartime and the remembrance of a century of suppression produced some regrettable incidents, but impartial inquiry has established the good name of the Commonwealth nominees, whose relations with their successors, when fortune turned in 1660, were not always acrimonious, and in Jesus College at least were very friendly.

The Act of Uniformity in 1662 called upon all teachers and University officials to declare their assent to everything contained in the Book of Common Prayer, and the consequent ejection of the Puritans closed the epoch that had begun with the study of Erasmus's New Testament. Defeat had overtaken the Genevan party in the National Church : the penalty was two hundred years of exile from the home where it had been born and baptized and bred. For two centuries Dissent had to educate its ministry without the assistance of either University, and that achievement is not the least of its triumphs. Absolute isolation from the current of Anglican theological thought was not entirely a misfortune ; if in some ways it narrowed Dissent, it left our theologians free to find their own path and to establish a tradition of systematic theology which the Anglican Church is in these days beginning to appreciate and to copy.

When in 1871 degrees and fellowships were opened to those who made no religious profession, Nonconformity at Cambridge entered the third epoch in its history. Since 1871 Nonconformists have passed steadily through all the Colleges, and there is to-day hardly any department of College or University work in which they do not take a part. The present Master of Trinity Hall is the first Nonconformist to become Head of a House (we can hardly call the Independents of the Commonwealth Nonconformists), and Mr. T. R. Glover is the first Nonconformist to hold the office of Public Orator. Certain divinity professorships and, in certain Colleges, the office of Dean can be held only by priests in Anglican Orders, but to no other places is there a religious bar. Nor do those restrictions mean that everywhere Nonconformists are deprived of a share in the expression of corporate religion. Nonconformist ministers have preached in several College chapels, though not yet in Great St. Mary's; in one College chapel at least a Nonconformist minister takes a regular part in the services; and in more than one the Dean responsible for the arrangement, though not for the conduct, of chapel services is a Nonconformist.

In Cambridge from the first the town Churches have taken a great part in the life of University Nonconformity. This is perhaps one of the main distinctions between Nonconformity in Cambridge and in Oxford. In Cambridge there has been nothing like Mansfield College Chapel; there has been no attempt to develop such an institution, nor is there likely to be. Mansfield was established so soon after the opening of the University to Nonconformists that it has naturally had a greater influence on undergraduates than Cheshunt, which came to Cambridge only in 1905. Nonconformity was well established in Cambridge and had taken a course of its own before its theological Colleges appeared.

Emmanuel Congregational Church, regarded from one aspect, has for many years been a University Church. Its offices, by no formal rule but by the natural working of Church life, are usually filled by Town and Gown, half and half; and its pulpit has in these days an influence on undergraduate religion not less than that of Great St. Mary's or any College chapel. The ministries of Mr. Carter, Dr. Selbie, and Dr. Forsyth (to go no farther back) have formed a holy tradition which makes "Emmanuel" a very real part of University life for many who are not Congregationalists or Nonconformists, as well as for many who are. And what is true of Emmanuel for Congregationalists may be said with more or less modification of St. Columba's for Presbyterians, of St. Andrew's Street Church for Baptists, of Wesley Church for Wesleyans, and of Castle Street Church for Primitive Methodists. In St. Andrew's Street, as in Emmanuel, modern Dissent finds a link with the early heroic age of Puritanism.

Though theological Colleges have not played, and are not likely to play, the same part in Cambridge as in Oxford, their coming has had a definite influence on the position of Nonconformity. They make no small contribution to the theological school and their staff takes its place with the Anglicans in the teaching and examining of the University. First came Westminster, the College of the Presbyterian Church of England, to its comfortable, dignified, unpretentious buildings in the Backs: to these buildings eighteen months ago was added a beautiful chapel. In 1905 the Countess of Huntingdon's College moved from Cheshunt into temporary quarters in Cambridge, and in 1913 Lord Haldane laid the foundation of the new buildings, not yet completed, though in full use since 1914. These buildings, the work of Mr. Morley Horder, a son of the Rev. W. Garrett Horder, many people consider the best modern building in Cambridge. To these two Colleges a third will soon be added. In Wesley House, opened in 1921, is the beginning of the new Wesley College: for this a site is waiting, and plans have been prepared by Sir Aston Webb. By the side of these Colleges may be set the Leys School, which, though by no means confined to Nonconformists, is under the ægis of the Wesleyan Conference, and has sent many Nonconformists to win athletic and scholarly distinction in the University. Homerton College, founded by Congregationalists for the training of teachers, has passed, as Congregational institutions have a habit of passing, under public control, and is coming into closer contact with the University

In these institutions, the town Churches and the theological Colleges, Nonconformity has its more permanent and visible representatives, but in that more changing undergraduate world which is the real Cambridge, it has also its definite expression. There are, to begin with, the denominational societies: the Congregational Society, the Presbyterian Association, the Robert Hall or Baptist Society, the Wesley Society, and the Primitive Methodist Union. On two or three Sunday evenings each term the Congregational Society meets at Emmanuel Church for coffee, talk, a paper or an address, and discussion. For many years the Society has served as a rallying point for Congregational undergraduates and, since 1914, for members of Girton and Newnham. The other denominational societies have similar arrangements.

Before the war there was also in Cambridge a society which tried to do for Nonconformity in general what each denominational society did for its own people: this was the Nonconformist Union founded on April 25, 1883. It used no denominational premises, but had rooms of its own. The original constitution declared its objects as follows:

The word *Nonconformist* is understood to include all who are interested in Nonconformity. The object of the Society is to hold meetings

on Sunday evenings, and occasionally on other days, for social purposes, and for the discussion of subjects of common interest. It is not intended that the Society shall be identified with the political or religious controversies between Nonconformists and other religious bodies.

This last clause has particular interest, for at the beginning it was feared that the forming of a distinctively Nonconformist society might be misunderstood, and might appear to be an effort to foster hostility to the Church of England. At the first meeting the chairman stated that "the basis of the Union was to be made as broad as possible in the hope that among its members Churchmen as well as Nonconformists would be found." The Union achieved this ambition, one of its last Presidents being a candidate for Anglican Orders at the time of his presidency.

Professor (then Mr.) Kenny delivered the Inaugural Address, and on its early membership lists were many names since become famous: W. H. Bennett, E. Hampden-Cook, R. S. Conway, A. S. Eddington, F. W. Pethick Lawrence, J. D. McClure, J. L. Paton, W. H. Rouse, Owen Seaman, and J. R. Tanner. From the start to the finish of its course it maintained the same kind of meetings. It did not content itself with drawing on Cambridge people; dons were sometimes asked to give papers, and occasionally a member gave one; but very often distinguished Nonconformists outside the University were its guests. Nowhere in the University was there more keen debate and controversy. The meetings did not profess to be devotional, but they represented worthily the intellectual, political, and social traditions of Dissent. Many people must remember with affection the frank, long-continued arguments on theological and other subjects.

It will surprise no Congregationalist to learn that of this interdenominational society Congregationalists were the main support, Baptists coming in a good second place. Nor will anyone with knowledge of undergraduate societies be surprised to learn that its fortunes varied; the amazing thing about it was its persistence. The attendance varied greatly from first to last; sometimes seventy were present, sometimes twelve. At one time subscriptions came so fast that the Union had difficulty in spending them. It talked of a magazine, and indeed did take refuge in print, producing an account of its own activities.

In the Easter Term of 1913 it celebrated its thirtieth anniversary in the way approved by University societies—a dinner. Seventy people attended, including many old members and guests, and speeches and toasts predicted a future more influential than the past. This celebration was, nevertheless, a swan song. Meetings were held far into the wartime, but the Union died when the University was at its emptiest; and peace did not revive it, because conditions have altogether changed.

The Student Christian Movement, which before 1914 took a comparatively small part in the religious activities of the University, has lately come to be the centre of them. To none has its appeal come with more force than to Nonconformists. During the war the Student Christian Movement was almost the only religious society that was active, and since the war it has continued its Sunday evening meetings and multiplied its study circles; these, though they do not fill exactly the same place as the Nonconformist Union filled, make it hard and perhaps undesirable to revive the old society. Nonconformist speakers have their place on Student Christian Movement platforms side by side with Anglicans, and in the Mission in the University which is being held this term, as in the Mission of 1920, one of the missioners is a Nonconformist minister, presenting the gospel in his way as the High Churchman and the Broad Churchman present it in theirs. The denominational societies continue to flourish, despite the decease of the Nonconformist Union, and their activities, like those of Anglican societies, are "co-ordinated" (to use the fashionable word) by a general council on religious questions with a courtesy and an efficiency that would surprise those who knew the old days of hustle and competition.

Observers may doubt, despite all this, whether the disappearance of the only society which tried to represent Nonconformity as a whole is to be explained simply as a result of changed conditions since the war. The disappearance of the Nonconformist Union is but the sign of the working of deeper forces. The gradual penetration of the University by Nonconformity has had its effect not only upon the University, but upon Nonconformists too. Their old feeling of class-consciousness, strong in the first decade or two after the opening of the University, has without doubt declined, and is declining still. Throughout the country the tendency is general. Our forefathers who drove the Established Church step by step from its privileged position conferred on it benefits much greater than those that they won for Dissenters. The old gulf that formerly divided us, so that those who would have passed over it were hardly able to do so, our forefathers filled in, and the result, which they did not work for but achieved despite themselves, Mr. Trevelyan has pictured in words quoted in the first number of this QUARTERLY:

> It is only since Oxford and Cambridge have been thrown open to all creeds that men who would formerly have been the leaders of a militant Nonconformity have been absorbed in the general stream of national life. This change has contributed with other causes to the diminution of the Dissenting bodies both in self-consciousness and power.

The Bishop of Durham, in describing to the Swedish Church the

course of religious history in England, expressed the interesting opinion that

> Nonconformity has been saved by its wrongs. Its theology was already obsolete in the seventeenth century. Its improvised polities, based on ill-understood texts from the Bible, have not been conspicuously successful. Its bald Judaic worship has little attraction for educated men. Only as waging a manly warfare for political liberty has it justified its continued existence. Here, indeed, it is difficult to overestimate the value of its services to mankind. . . . The absence of grievances removes the principal historic condition of Dissent, and goes far to destroy its *raison d'être*.

This may not be flattering, but its ignorant (though friendly) patronage should not hide from us any truth that it contains.

If we consider the Nonconformity that is in the University to-day with what it was, say, thirty years ago, we find that one of the main differences is that it has lost almost the whole of its political significance. The type of Nonconformist who stood *as a Nonconformist* for aggressive radicalism in politics is already a curiosity and will soon be a relic. There are, of course, many Nonconformists who are enthusiastic supporters of the Liberal or the Labour party, but their politics are separable from their religion (by everyone but themselves) in a way that they used not to be. The old intimate association has gone, and with it has gone much of the zest of Nonconformity. The Nonconformist at Cambridge as elsewhere has ceased to be the rebel against existing conditions that once, inevitably and of his very nature, he was.

With that zest has the *raison d'être* also gone, as the Bishop of Durham supposes? That is the question that faces Nonconformity in the University; for, beside many Nonconformists, Cambridge contains many ex-Nonconformists. So long as Nonconformity stood for the remedying of definite political injustices and inequalities it made an appeal which it no longer makes. It stands to-day as a religious force only. Can it maintain itself so? Or is the Bishop of Durham right after all?

Though the loss of its political character has undoubtedly removed an acidity from Nonconformity of which it is well rid, it has removed also a useful strength. Compared with Anglicanism it was strong politically. Especially at Cambridge did its political associations appeal; they suited the traditionally liberal air of the University. It is not so clear that as a religious force it has the same advantage. It is easy and it is most respectable in the University to be an Anglican or an agnostic. The position of the Anglican or the agnostic is intelligible and attractive. The one has an apparently whole and venerable ecclesiastical tradition behind him; the other has "none of these things"—there is much to be said for either position. Next best comes the

Roman Catholic and the member of the Society of Friends, for the one has ecclesiastical machinery and tradition, and the other a lack of them almost equivalent to the riches of the Anglican and the freedom of the agnostic. But orthodox Dissent—the "three Dissenting bodies" of Toleration Act times, Independents, Baptists and Presbyterians, with the addition of Methodists since made —these people, with their own Church traditions and machinery, easily appear to the undergraduate of the present day to be occupying an inconvenient half-way house between Anglicanism and agnosticism, with less riches than the one and less freedom than the other, an illogical compromise which ought to find its solution on this side or on that. And for many Nonconformists in Cambridge it does find one of these solutions. These things are happening, although what Dr. Selbie wrote last December of Oxford could be written with equal truth of Cambridge: the University "is a strategical place for (Nonconformists') witness, and it may be said without hesitation that they are now making good use of the opportunity it presents."

Nonconformists used to live in a religious world of their own. The collapse of Anglican exclusiveness has changed all that. The more we are admitted to equal privilege and equal service with Anglicans the more our people must compare Nonconformist Churchmanship with that of others; and, as the old political hostility and clash of principle has diminished, Nonconformity has come for not a few to look like "Anglicanism and water." It seems to contain nothing but what Anglicanism contains, whilst Anglicanism contains some things that it lacks.

This view is false; but it is a view that the undergraduate easily sees, and nothing can make him realize its falsity unless he is confronted by the positive side of Dissenting tradition, Dissenting Churchmanship and Dissenting faith. He must see that if divine service in our Churches is to be elevated and dignified, there is another way than that of bad Tractarian architecture and emasculated liturgy: there is the recovery of the stately and austere ritual of our own heroic ages, a tradition so lost that if to-day it were revived in a 1662 meeting-house the congregation would denounce it as Popish. He must receive in all their authentic glory those mysteries of grace which the well-bred Dissenter will always miss in Anglicanism. Once this is done, a man knows that Nonconformity is more than Anglicanism and water. In Cambridge at least Nonconformity cannot live as a protest against injustices removed and errors that are dying. It must send out a positive note (as once it did) to-day in religion as yesterday in politics, and it will gather not less enthusiastic and even purer support than it gathered in the nineteenth century.

B. L. MANNING.

OUR FORUM

This feature, which will be repeated at intervals, will contain brief articles "For" and "Against" on controversial matters of the day, and, if possible, a more or less judicial summing-up.

SUNDAY GAMES

For.

ALTHOUGH in more or less isolated instances ministers and Churches have realized the temperamental changes which the past few years have brought to the public, the Christian Church as a whole has failed to comprehend the fact that in thought and opinion the masses have altered their perspective. I have no doubt that in this view, as in probably the whole of this article, I shall not have general support inside the Churches, but I am sure of the concurrence of the looker-on, the man in the street, and of a large number of laymen —and perhaps of a few ministers—who are deeply concerned at the trend of religious life in England.

There are many men who, like myself, are attached to the practice of religion, and who are feeling uncomfortable because they see the Churches drifting back to pre-war days and ways. They realize the immense advance in general thought and opinion, and they fear, indeed they know, that the Churches are not following the enlarged views of life, even if they are really conscious of them.

There are a few ministers of all denominations who are alive to the advancing ideas of the people, but many of these are unable to carry their congregations with them in effecting any changes or in developing their opinions.

A minority of worshippers, however, are coming quickly to the view that the Churches are now at the parting of the ways, and they believe that the next few years will count for a great deal in the history of organized Christianity.

I heard a fearless minister say the other day: "The pity is that so many righteous men are not nice, and so many nice men are not righteous." I agree, but I think he would have been nearer the mark if he had substituted the word "human" for "nice." The Churches lack humanity. They will not realize that manliness of view will bring them nearer to the heart of the people than anything else. A manly parson is a beneficent agent, an inspiring figure, and often the life-spring of a popular Church.

If the Churches are intent upon tradition rather than upon a

popular appeal, religion must decrease in influence. At the moment the people look askance at the Church because they regard it as being out of touch with humanity. Particularly is this so on the question of Sunday games. As an average man, with no claim to ecclesiastical wisdom, but with a desire to ally myself with the religious life of the country and to play some little part in advancing it, I have never been able to understand by what warrant the majority of our religious leaders oppose Sunday games. The view of the man in the street is that in opposing Sunday games the Churches are adopting a selfish, illiberal, narrow, and shortsighted attitude. Sunday games *will* come, however much the churches oppose, and the opposition is regarded by the masses as being of the " kill-joy " order.

I am convinced that the people are thinking on spiritual things with a keener interest than they ever did—I have good evidence of it. But they are declining to ally themselves with the Churches because they believe the Churches are as narrow as ever. They believe that, in opposing Sunday games, the Churches are only looking after their own interests and are afraid that their congregations and their Sunday-schools will suffer. There is some justice in this view, but, if the allegation is correct, the Churches are wrong, for I believe that by adopting a liberal and tolerant attitude on Sabbath recreation they will attract many who will otherwise remain outside. The working man cannot understand why he is precluded from tennis in the parks which he owns, whilst his more prosperous brother, who is sometimes a prominent Church member, can spend some part of Sunday on the golf links or on his private tennis court. He regards it as an injustice, and he thinks that in its opposition the Church is condoning the injustice and even encouraging it.

The argument that to give way would mean a continental Sunday, with professional football matches and the like, he thrusts aside. *He* will see to that, for he is not anxious for Sunday labour. But he is anxious that he and his should have the *full* use of the parks for which he pays, and he is jealous for his rights. He believes that he should have all the privileges of his wealthier brother, and that the Churches are combining to rob him of such privileges.

Is there not here a grave danger to the Churches ? Are they not on this question deficient in long vision ?

It is not too much to say that their attitude on this one point is the key to the religious future of England. Either the Churches are to continue their narrow circumscribed outlook, or they are to open their doors wide to the man in the street, to humanity in general, and to say : " We recognize your views and opinions. We sympathize with you, and are out to help you, and we ask you to help us."

Alas! there are some who, like myself, begin to wonder whether there is any room in the Christian Churches for men of moderate opinions—business men who take an ordinary view of life, and who, while seeking to help forward the common weal, desire to secure as much enjoyment as possible out of its somewhat grim days. They see, even yet, some adventure in life, but they see none in the Churches, because the Churches do not strike the imagination and stir the blood of men.

Christianity is not a creed; it is a life, and the main object of Christians should be to carry into everyday affairs a wide and tolerant Christian spirit. This nowadays means unconventionality, and too often the man who is bold enough to give expression to unconventional views in the Churches is proscribed. But Christ was unconventional—so much so that He was regarded by the wise heads of His day as a Sabbath-breaker.

I am conscious that these are daring views, but I am seriously concerned with the outlook of the Churches towards life in general and the life of the masses in particular. We are at the parting of the ways.

FRANK HALL.

Against.

The decision of the London County Council with regard to the parks has made the question of Sunday games a critical issue. Everyone has the right to an opinion on the matter, and everyone has the right to state it. Decided opposition to Sunday games is sometimes met with a plea for the liberty of the individual, but, while such argument may sound impressive, it is in the present instance beside the point. The parks are the property of the community, and the community has the right to say how they are to be used. The London County Council is to be criticized, not on the ground that it has done something dreadful to Sunday, but on the ground that it has taken a certain action without being adequately assured of the wishes of the community. It may turn out in the end that the Council has been misled by the vocal powers of a comparatively small section of society. In any case, if the *community* wishes Sunday to be retained as a quiet and unusual day, it can ensure it; if it wishes to make it increasingly a day of noise and clamour, it can make its choice articulate. In the effort to shape public opinion on the question everyone has a right to share.

The question is not religious only. The observance of one day in seven as a day different from other days has its root far back in history, and it may quite reasonably be argued that it answers to some necessity in human nature. It may be that this is what we really mean if we assert that it is an institution of divine origin. Apart, however, from any religious aspect of the matter, a good case

can be made out for the statement that there is something in our make-up which demands a seventh day distinct from the rest. I am trying to recollect a passage in George Gissing's *Private Papers of Henry Ryecroft.* It is not possible to quote it verbally as my copy is not here, someone with a bad memory having borrowed it a long time back. Gissing was not a religious man in any conventional sense. He was not attached to Churches. But in a passage he wrote on the English Sunday he takes the view that there is everything in the world to be said for making one day in the week as different as possible from the other six, so that a man will do well to take a different walk, to read different books—not necessarily religious books, but *different* books—and in every way to keep one day distinct from all the rest. There is much to be said for Sunday definitely conceived and arranged in that way. I believe there is something in such a day that brings relief and rest to human nature, and that we rightly view with mistrust and misgiving whatever tends to disturb or lessen its distinctive nature.

There seems some fear, even on the part of good people, when it comes to defending Sunday on religious grounds, lest they should be thought narrow and prejudiced and old-fashioned. The idea of Sunday as a day of worship is very old, and a very modern age like ours likes to lead its old things out to execution. It is conceivable, however, that if an institution has lasted a long time it may be worth examination; it may be worth while to ask why it has lasted. There must be good reasons why a day set apart for the cultivation of contact with unseen and spiritual forces has occupied so settled a place in the arrangement of things; and the actual study of history does not lessen, but tends to increase, a sense of the value of Sunday as a day of religious observance in national life. Will the public recognition of games tend to weaken this religious value of the day? It is not necessary to debate whether it is right to compel people to attend worship; it is not *possible* to do so. It *is* possible, however, to preserve an atmosphere about the day which will encourage the sense of spiritual opportunity. The attitude taken on the question will depend upon the value set upon religion. Many people have not an exaggerated sense of its value. Many people do not believe at all in the value of Churches, though it is also true that great numbers who do not attend them realize that they have a sweetening and wholesome influence upon society. Others, again, hold strongly that the introduction of public games can be safely undertaken without damage to religious organizations or religious observance—without damage, for instance, to the Sunday-schools of the country. The answer is that everything which discourages the idea that Sunday is a day set apart for worship must hinder our Sunday-schools, and that the multiplication of rival claims and interests cannot be inoperative on the mind of

the young. Many may not set great store by Sunday-schools, but the evidence in their favour is decisive. The Chief Constable of one of our cities said (the other day) that things were bad enough, but if the Churches and Sunday-schools were to close their doors the outlook would be hopeless. It is not a question of whether it is right or wrong to play hockey or skittles on Sunday ; it is a question whether the religious content of Sunday is of value to the nation, and if so, whether we are going to preserve it.

Of course, there is always the further question of the inevitable increase of Sunday labour. Doubtless the amount of such labour involved in the use of public parks will be comparatively small, but there is no reason to suppose we shall stop at that point. Every modification of the use of Sunday in the way of pleasure and recreation is really a step in a process, and it is inevitable that the use of the parks will be a kind of advance guard in the onward march of an elaborate organization of Sunday amusement. A carnival of professional football matches, with vast crowds of spectators, may even follow. Charming pictures of old-world days, when people, having attended church in the morning, played innocently upon the village green in the afternoon, really do not help us much. Apart from the fact that the periods when Sunday has been most loosely observed have been, on the whole, the most futile periods in English history, the truth is, of course, that we cannot return to the age of rural England nor to our village green society. We are face to face with athletics as a huge piece of machinery. Football matches draw their spectators in hundreds of thousands. Teams, whose members have been brought together from north, south, east, and west, meet in crowded arenas, while the onlookers are intimately acquainted with the genealogy, height, weight, and circumference of the players. I am not concerned here to discuss the modern development of football as a form of intoxication. (There is a very good side attaching to all this tremendous organization of this and other sport.) Without entering into its value as a Saturday afternoon recreation, or as an attractive alternative to work on some other day in the week, it must surely be true that its extension to Sunday would make many people halt who now regard with equanimity the Sunday opening of select golf clubs and tennis courts, and even the inclusion of the public parks in the programme. Yet what is to safeguard us from this final development and from other developments bringing with them an ever-increasing burden of Sunday labour, and a growing dissipation of that atmosphere which has made the day so distinctive a thing in English life ?

It is certainly one of the difficulties of the situation that so many private clubs, the members of which are more favourably stationed in life, utilize Sunday so freely for games. Why should the poor be debarred from doing in the parks what the well-to-do are able to

indulge in more privately? It is here that conviction about the value of Sunday must make itself heard, speaking a word of appeal as frankly to the private individual as to the mind of the public in its communal responsibility. It is likely that in many cases members of private clubs have not thought out thoroughly all the implications of the position, and a more careful and conscientious judgment of all that is involved would lead to a reconsideration of their attitude. There is, in these days at any rate, little reason to fall back upon the argument that scant leisure is to be had at other times. Many men who play golf on Sundays would have a different handicap if they only got one day a week upon the links. They are not on Sunday snatching the only hour available!

I am not greatly moved by the cry that in this matter the Churches are "kill-joys," for the record of the Churches in providing means of outdoor recreation will bear thorough investigation. The passion exhibited in some quarters recently for extending the facilities for public amusement and recreation is extremely interesting. One feels inclined to say with the shy maiden, "This is so sudden!" One of my early memories has to do with a Sunday-school cricket club, where the run-getting was violent, if occasional, and the bowling determined and deadly in intention, whatever happened actually! There were not many people bothering then about the outdoor exercises of the community, nobody much except Sunday-school teachers and workers. As a matter of fact, there are not many people bothering now. There is hardly a town of any size where the public authority has made anything like adequate provision for the outdoor life of its people in the way of playing fields. Where our lads are not playing pitch-and-toss at the street corner, it is because they have been brought into lads' clubs, enrolled in cricket and football teams, sent to summer camps, taught to tramp through the countryside, in the name and with the support of the Churches of the country. If our Local Government authorities would spend some time in endeavouring to acquire more open spaces to be utilized for sane and healthy exercise, where organized games could be played, and where clubs could find tenure, they would be rendering great service. In one small town in Lancashire last summer seven cricket clubs had to be disbanded because there was not a square foot of land to be discovered for their use. The real trouble in our towns and cities is not that people want to play on Sunday, but that they do want somewhere to play from Monday to Saturday and cannot find it.

I hope there is nothing in all this which can be identified with a spirit of narrowness or with a legalistic and soulless Sabbatarianism, for I am perfectly certain it is not possible to defend what we may feel to be best about the day with such weapons. It is possible, however, to review the past, and to rise from the review with the

conviction that the preservation of this one particular day in our English life, with a peculiar colour and emphasis of its own, and with the attachment to it of a definitely religious and spiritual content, has brought a real and notable contribution to our history, strengthening the moral fibre of the nation, and keeping alive the soul of our people. We have modified very considerably some of the limitations and restrictions an earlier time put upon the day, and not a few of those modifications have been sane, reasonable, and religious in the truest sense. Having said that, I feel it to be true still that the heart of England regards Sunday as a religious day, and we shall do well to think long and hard before we commit ourselves permanently to experiments which must inevitably weaken that aspect of its appeal. I believe there are ways in which we can rightly guard it by enactment, and that it can be so guarded with justice, and in the best interests of the community. For the rest, I believe the Churches can best guard it by giving to it a positive setting, by their presentation of it as a day for service, for helpfulness, for worship, for fellowship and comradeship. Above all, I believe that the problem for the Churches is to rediscover the joy of religion, the note of gladness springing from a real religious experience. Sunday cannot be defended as a day of mere negatives. It is when the Church, emerging from its dullness, startles the world with the conviction that it possesses something bigger and better and more fascinating than anything competing interests can supply that it best guarantees the meaning and the purpose of a holy day.

T. T. James.

Summing-up.

The readers of the Congregational Quarterly are to be congratulated on possessing a journal with a forum spacious and free for discussing the complex and conflicting views of those who seek to extend the Kingdom of God.

These articles *For* and *Against* Sunday games are occasioned by the decision of the London County Council removing the restrictions on the use of the parks for Sunday games.

On this particular issue—the right of a representative Council thus to decide—there is marked agreement in the conclusions reached by the two writers. But there is a marked difference in their attitude to and their treatment of the Council's decision. The writer of *For* commends with warm approval the position of the working man "who cannot understand why he is precluded from tennis in the park which he owns." Since the rich man has the exclusive use of his park for Sunday games, to barricade the workman's park against Sunday games is a manifest injustice. The writer of *Against* unhesitatingly admits that "the parks are the property of the community, and the community has the right to say how they are to

be used," but he pleads that, since the public recognition of Sunday games tends to weaken the religious value of the day, a Council should be elected that will stop the games.

Both writers have as a supreme aim the maintenance of the influence of the Church over the life of the nation. The one invokes the aid of the Church on behalf of liberty, assured that by the defence of freedom the cause of religion will be advanced by its humanitarian sympathy and service. The other appeals to the Church to use its persuasive influence so as to obtain an adequate majority for the observance of one day in seven free from public games, because the traditional observance of the day in that respect represents some necessity in human nature—an observance which, having continued for so many generations, may be regarded as akin to Divine origin.

Although every day may be alike, none will dispute that there is a different usage of the first and the other days of the week, quite irrespective of Sunday games. The sleeping fields, the silent mills, the tenantless workshops assert the difference, and proclaim it as a day of rest. No encroachment on it is dreamed of. In this respect Sunday itself has become aggressive, and has extended its dominion over at least one-half of the Jewish Sabbath, and both days are defended from aggressive employers of labour by a scale of punitive wages for Saturday and Sunday work. The Church has no need to fear Sunday games as leading to a rivalry of the place of work with the place of worship. Attendance at public worship is small; but if the Churches have proved unattractive, as they have, they cannot complain that they have not had full and growing opportunity to secure the good-will and support of the people.

The Church and the working classes are at one on the right to a Sunday for rest and leisure; why should they not come into accord as to the way that leisure may be used?

The writer of *Against* pleads that the right to public Sunday games should be denied because it " must hinder our Sunday-schools, since public recognition of games discourages the idea that Sunday is a day set apart for worship." But where is the town or village in the land in which the people do not hear " the sound of the church-going bell " ringing in the day as one of worship?

Granted for argument's sake that the Sunday-schools may suffer, is it the function of the local authority to promote attendance at Sunday-school by enforced restrictions on attendance at Sunday games? Quite apart from the personal convictions of the members of a Council for or against Sunday games, should a councillor holding a fiduciary position use it to prevent the would-be player from possessing his own playground?

Against transfers the battlefield from the Council to the constituencies. He argues for the election of anti-games councillors.

The issue is to be fought at the polling booth. Churchmen are to be invited to use their influence for the return of representatives pledged to prohibit Sunday games. What is involved in such a plan? The Church is asked to enter on an election campaign with this appeal to the electorate: "Vote for the candidate who will prohibit Sunday games in the parks." That is, the Church, unhappily a minority, is to appeal to the electors, the majority being non-church-goers, to deprive the ratepayers of their park rights as to games. Will that commend the Church to the people? Not on behalf of Sunday games, but in the interests of human freedom and religious equality the impartiality of the local authority should be maintained. Will Congregationalists—if here the appeal may be made to them—who have always been in the van of the advocates of religious equality, now enter the lists to safeguard the traditional idea of the religious use of the Sunday at the expense of the civic rights of even a minority of the electors? Would not victory at the polls so won be a pronounced defeat for a just liberty?

There remains to be considered the larger question of Sunday games as distinct from facilities for games in public parks.

The writer of *For* asks for the sympathy and help of the Churches to be given to those who avail themselves of the rights they have won. But it is one thing to stand for equality of opportunity for Sunday games playing and for Sunday-schools, and another to encourage games to compete with the schools. Not that the atmosphere of Sunday, as some contend, is vitiated by changes in the direction of freedom. If that were so, it would have become intolerable by now. Vast changes have been wrought in the observance of the day, since the story of a universe created in six days has taken its place with other traditions of the elders. It was an apostle who said that "every day alike" was a Christian conviction. In principle, the play that is good enough for one day is good enough for "every day alike." The day can neither damnify nor deify its occupations. But if the Church is invited to foster games, presumably to participate in them, games that will compete with its most cherished and vital task—the education of its scholars—should not this be the reply: "All things are lawful, but all things are not expedient"?

To a robust Christian the cricket field may be a means of grace—a place of *re-creation*, in the full sense of the word—not "common or unclean." Yet the hope of the Church is in its youth; therefore if asked to step down from its high calling to handle bat and racket on Sunday, should not the Church reply: "We have opened the park gates which were unjustly closed against you by a narrow tradition. Play on! But while you play we have a message to deliver to the hearts and consciences of these children. Games are profitable for this life, but the godliness we seek to inculcate has 'the promise

of the life that now is as well as of that which is to come.' Help us to reach our goal as we have helped you to win yours."

Such a plea will not fail of a response. The appeal to the highest is the most potent appeal. It is well-nigh irresistible.

Broad as is the outlook of *Against* in many aspects, he yet fears the tendency of any concession, because a " modification of the use of Sunday in the way of pleasure and recreation is really a step " in a degrading process. It is the fear of the thin end of the wedge. But why ? In spite of many modifying steps during the last fifty years, the old Sunday remains inviolate, the treasure of all who care to possess it. Christ was the first great modifier of an austere Sabbath day. The alarmed Churchmen of to-day who are looking askance at Sunday games as a dangerous intrusion have received no such shock as the Churchmen of His day received from Jesus. Recreation and worship, pastime and prayer, were blended by Him on the Jewish Sabbath. " As His custom was," on that day he went into the synagogue, but treated it as the vestibule of the cornfield for recreation and refreshment. A startling conjunction for the conventional guardians of the Jewish religion ! But there were no terrors for our Lord in triturated corn or an excess of the measured mile on the Sabbath day. Milestones and mills were made for man, not man for milling and measured miles, for the Son of Man is Lord, and the sons of men are lords, of the Sabbath day, and of " every day alike."

Grace before meat makes the social board one of sanctified festivity. The act of worship does not clash with the meal and with the games that may follow. If, within the same hour, without jarring, grace and games can commingle in the home, why should the Churches be alarmed that those who are so minded pass from morning worship to afternoon recreation ? But nothing will shake the conviction of the true Sunday-school teacher that his strife is better than that of football and tennis, and that it is a nobler endeavour to spend his Sunday leisure endeavouring to make good Christians rather than good cricketers.

HALLEY STEWART.

DEVELOPMENTS AND EXPERIMENTS

This section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

THE DRINK QUESTION AND THE KINGDOM OF GOD

WHAT has the Drink Question to do with the Kingdom of God? That is the fundamental inquiry for the Christian who, as thinker and citizen in Britain to-day, confronts the claims of the new Temperance Movement within the Churches, or observes the manifold defensive activities of the liquor interests. A vast moral campaign has begun. Challenge and conflict are heard in our land. Does the struggle concern those only who have suffered in person or home through the drink evil, or has it wider implications? Is it vitally related to the coming of God's Kingdom here on earth? In a word, is it a crusade "against the powers, against the world-rulers of this darkness," in which the Christian follows the Cross? If so, what are the objectives and what the lines of advance?

It is to answer these questions that the present article is written.

I

The pioneers of the British Temperance Movement could not base their work on exact scientific knowledge. Scientific investigation of the action of alcohol on man had scarcely begun when the Seven Men of Preston in 1832 founded the first English total abstinence society. In the better sense of the word they were *empiricists;* they argued from experience—often bitter personal experience—and acted as they did because of what they had felt and seen. John King, one of the seven, had been a notorious drunkard. Dicky Turner, an early convert, who is often credited with the first use of the word "teetotaller," said: "My education was at the ale bench." Thomas Swindlehurst, another ardent leader of those days in Preston, would open his speeches with the words: "Here stands before you the king of the reformed drunkards."

Most social movements in this country have arisen in the same way. Actual contact with human misery has engendered a determination to end the mischief. The search into primary causes has come later.

The awakening of the will to conquer the national evil of intemperance nearly a century ago led to a long series of researches into the effects of alcoholic beverages. It will suffice, for our present purpose, to set out the main positive results. We know to-day—what the pioneers could not know—*how* it is that intoxicating liquors overthrow character and efficiency ; and, as we shall see, the new knowledge has moral implications of extraordinary importance.

The most recent inquiries have the peculiar value of strict impartiality, a vital point in relation to a subject which has been a battle-ground for controversialists. It will be recalled that early in the war the Government set up the Central Control Board (Liquor Traffic) to prevent " the efficiency of labour from being impaired by drunkenness, alcoholism, or excess." The Board's national activities continued beyond the war—from 1915 to 1921. In November 1916 a scientific Advisory Committee was appointed by the Control Board " to consider the conditions affecting the physiological action of alcohol ; " and from that time onward the Board's work was tested and guided by the findings of this Committee, which comprised eight eminent scientists.[1] The acknowledged success of the war-emergency policy of drink-restriction was in large measure due to the scientific basis thus sought and supplied. The principal conclusions reached by the Advisory Committee were published later as a treatise, *Alcohol: Its Action on the Human Organism,* and this remains the unchallenged verdict of science. The treatise has been supplemented by later researches[2] which confirm and illustrate in new ways the main positions reached by the Control Board's scientific advisers.

Limiting ourselves to the chief results of this protracted and impartial inquiry, we find the following facts definitely established :—

(1) The ancient faith in alcohol as a stimulant is exploded. From first to last, alcohol is a narcotic drug.

(2) Its narcotizing action deludes the drinker. He believes himself to be more competent in speech and deed, whereas

[1] Sir George Newman, K.C.B., M.D.; A. R. Cushny, M.D., F.R.S.; H. H. Dale, M.D., F.R.S.; M. Greenwood, M.R.C.S.; W. McDougall, M.B., F.R.S.; F. W. Mott, M.D., F.R.S.; C. S. Sherrington, M.D., F.R.S.; W. C. Sullivan, M.D. Lord D'Abernon, G.C.M.G., Chairman of the Central Control Board (Liquor Traffic), was also Chairman of the Advisory Committee.

[2] See Reports Nos. 31, 34 and 56, Special Report Series Medical Research Council of the Privy Council.

A useful pamphlet summarizing the results of these researches has just been published by the Temperance Council of the Christian Churches, entitled *An Unchallenged Verdict on Alcohol,* by E. L. M. Allen.

exact experiment shows that alcohol lessens mental precision and the output of physical work. Its "subjective effects are by no means a safe criterion of the objective result."

(3) The swiftest and most perilous effect of alcohol is on the highest brain centres—the centres of self-criticism and self-control. "Alcohol undoubtedly diminishes the control of the intellect and the will over the emotions."

(4) Drunkenness, as commonly and legally understood, is but a fraction of the drink problem. Its major part is the widespread impairment of mind and moral control which results from the use of alcoholic beverages in quantities which do not produce gross and bestial intoxication. A man is "the worse for drink" long before he is "drunk."

All these ill effects of alcoholic indulgence, from the first subtle attack on the powers of control to the manifest horror of *delirium tremens,* come under the category of Alcoholism.

II

The moral implications of these findings of science are clear, even though they are not yet generally recognized.

Paul named drunkenness among the works of the flesh, of which, he said, that "they which practise such things shall not inherit the Kingdom of God." The Christian Temperance Movement has heretofore found its sanctions in that teaching; hence, to redeem the drunkard, and to appeal for abstinence from drink for the sake of those to whom drunkenness was, or might become, a besetting sin, were the notes of urgency in its mission and message.

They remain; but the new knowledge adds to the old appeal another. The Kingdom is life at its highest; it is life "likest God's." That the Kingdom may "come" is the daily prayer of the Christian, the age-long prayer of the Church. But the Kingdom and alcoholism are in essential opposition. In the Kingdom men are free from moral serfdom; mind and will can answer the call of the ideal. Alcohol narcotizes, induces torpor of mind, dulls the conscience, enfeebles the will, unleashes sensual desire. Its "broad arrow" on human life is seen where violence and lust reign, where little children suffer, and where idealism can win no foothold. It is no mere coincidence that public-houses abound in slums; vile housing may make the liquor-bar a "home," but alcohol empties the will and the pocket, so that slavery, moral and economic, keeps the slum densely crowded. As in the slum, so in the suburb, the college, or the palace. "They err in vision, they stumble in judgment," said Isaiah of the priest and the prophet who went "astray through strong drink," thus expressing with exactitude the action of alcohol as modern science

defines it. "Without signs of intoxication in the full ordinary or in the legal sense of the term," reported the Control Board's scientific advisers, "the bearing and individual attitude of mind suffer temporary change as an effect of the drug; and those in contact with the person so affected have for the time being to deal with an altered individual, whose mind lacks temporarily its normal factor of judgment and conspicuous elements of its self-control." [1]

Because of alcoholic indulgence the world to-day has to reckon with a needlessly deteriorated standard of thought and life. The individual, in countless instances, is "altered," so that judgment is impaired and self-control depleted. A man so altered is to that degree less competent to serve God and his fellows. For the time being his powers of understanding and conscience and constructive goodwill are enmeshed, inoperative. On the unhindered operation of these powers the progress of humanity depends; for we know at last that there is no alternative to the rule of force in life, international and industrial, save the rule of intelligence, character and public service. When alcohol impoverishes these resources of mind and soul it robs the world of hope. Thus regarded, it is obvious that alcoholism and the Christian ideal for the race are at enmity.

The Christian responsibility for a solution of the drink problem is intensified by this line of reasoning; and the Church corporately must take a new survey of the situation and act unfearingly. "Science has given its verdict against alcohol," says Mr. Arthur Evans, Westminster Lecturer in Surgery. He adds with emphasis: "The drink evil is needless; and, if it is not the business of the Church to fight this evil, whose business is it?"

III

The Churches are often assailed for failure to lead the nation against social wrong. In the wide field of temperance reform that charge to-day is baseless. The Churches are giving definite and united leadership. The active hostility of the liquor interests is the best proof of this. The centre of leadership is the Temperance Council of the Christian Churches of England and Wales, founded in 1915. The spring of the Council's success is unity.

A passion for unity is now the dominant emotion in British Christianity. Here is an actual achievement. Eight years ago, on April 27th, 1915, following earlier and less formal discussion, leaders from the temperance executives of nine denominations met at Westminster. It was an hour of national urgency. The public danger compelled frankness. Mr. Lloyd George had declared: "Drink is doing us more damage in the war than all the German submarines put together." Yet the Government vacillated on the subject of liquor legislation, and the Royal example of voluntary abstinence

[1] *Alcohol: Its Action on the Human Organism*, pp. 39-40.

from intoxicants influenced only a section of the people. The leaders who conferred that day were at one in the judgment that only in some new union of Christian forces was there hope for the early conquest of alcoholism. Unrelated in effort the Churches were impotent ; could they unite on an agreed basis of legislative reform, the national position might be radically changed.

The veteran Bishop of Croydon—who had already passed his seventieth year, and, to-day, in his eightieth year leads the Council's campaign with undiminished energy—presided on that notable day.

Two decisions were reached : the Churches should be invited to federate their temperance forces ; the basis of union should be unanimous approval, by the federating executives, of an agenda of post-war legislative reforms.

Affirmative replies to both these proposals were reported from all the executives at Sion College, London, on June 24th, at a meeting at which eleven denominational temperance organizations were officially represented. The historic resolution which on that day formally constituted the Council has not been published heretofore :—

"This meeting of Representatives, duly appointed and authorized for the purpose, hereby resolves itself into the Temperance Council of the Christian Churches of England and Wales. The purpose of the Council shall be united action to secure legislative and other temperance reform. The Council shall be representative of the temperance organizations of the Christian Churches. The work of the Council shall be of a strictly non-party character."

Four Joint-Presidents were elected, to represent this new unity of Christian forces ; the Archbishop of Canterbury, Cardinal Bourne, Dr. Selbie (for the Free Churches), and General Bramwell Booth. The unity of the Council has remained unshaken. It now comprises elected representatives from the temperance executives of the great Christian denominations—fourteen in all. Anglicans and Roman Catholics, Presbyterians and Congregationalists and Baptists, Methodists of all adjectival significations, Friends and Moravians and Salvationists, are parties to the Council's legislative programme, and allies in its crusade against alcoholism.

The unanimous acceptance of a programme of temperance legislation was fundamental. Without this there would have been no Council. Yet there were many who, eight years ago, believed it futile to attempt to secure unity. At that time the British Temperance Movement was bitterly divided on the State Purchase issue, and reformers were as decisively parted on the Prohibition question. Those who promoted the Council held that these fierce disagreements obscured agreements. They believed that the hope of the future centred in the reaffirmation of legislative claims which would command the general assent of earnest-minded citizens. The method adopted,

therefore, was this: Any one of the federated executives could propose that a specific reform should be placed on the Council's Agenda. The Council would then remit the proposal to the executives of all its constituent bodies. If all replied affirmatively, the Council became by that fact invested with authority to speak and act in the name of all as regards the reform which had been voted upon. Failing complete agreement, the subject could not be added to the Agenda.

In quick succession all-round consent was obtained by this mode to the following Nine Points of post-war temperance legislation: Sunday closing; restriction of hours for the sale of drink on week-days; reduction of the number of licensed premises; increased powers for local licensing authorities; control of clubs retailing liquor; abolition of grocers' licences; non-sale of intoxicants to young persons; Local Option; and the provision of social centres for non-alcoholic refreshment, recreation and neighbourly intercourse. At a later date complete support was also obtained to a second group of legislative claims, known in Council circles as the Six Minor Reforms.[1]

The Council's settled policy has been to welcome the aid of every Christian temperance reformer who could accept the Nine Points Programme, whether he believed or disbelieved in National Purchase, or supported or opposed National Prohibition.

Unity *is* strength. The history of the Council is brief; the difficulty of winning temperance legislation notorious; yet the first victories have already been won. The method pursued has been to fight for point by point, concentrating effort at any given moment on the public tasks of the greatest urgency.

When the war ended, the obvious task was to uphold the Control Board's restrictions on the hours and conditions of drink sale and supply against the frenzied demand of the "trade" and the drinking clubs for their overthrow. These restrictions had enhanced national sobriety beyond any modern precedent. The Council claimed that the invaluable experience gained under the war-time regime should not be wasted, and that the best of the restrictions—particularly the reduction of the hours of sale—should become permanent law. A Council deputation, headed by the Archbishop of Canterbury, obtained from Mr. Lloyd George in December 1919 the pledge that legislation to this end should be introduced straightway.

None the less, nearly two years passed before the promised legislation was secured—two years during which, month by month, the Council struggled to counter the Parliamentary pressure of the "trade" and the clubs, and the inspired Press agitations

[1] These are: closing of licensed premises on election days; abolition of treating, of the "long pull," and of the retail sale of liquor on credit; the prohibition of the employment of women in the retail sale of liquor; and the strengthening of the Children Act.

for the overthrow of restrictions. The long struggle was successful. In August 1921, as the outcome of a Parliamentary "round-table" conference, the most valuable of the war-time restrictions were made permanent. The Licensing Act of 1921 has its weaknesses, but the following provisions, based on the Control Board's work, mark substantial social advance :—

(1) Normal *hours* for the sale and supply of intoxicants on *weekdays* were restricted to 8 in the provinces, 9 in London. (*Pre-war hours :* 16 *or* 17 *in the provinces,* 19½ *in London.*)
(2) *Hours* of sale and supply on *Sundays* restricted to 5. (*Pre-war hours :* 6 *in the provinces,* 7 *in London.*)
(3) *Clubs* restricted to the same total of hours as licensed premises. (*Pre-war : clubs free to retail liquor at all hours.*)
(4) *Monmouthshire* added to the Welsh Sunday closing area.
(5) The retail "on" sale of liquor *on credit* prohibited.
(6) The *bona-fide traveller* abolished.
(7) The "*long pull*" (or over-measure) of beer abolished.

Other marks of progress since the war can only be enumerated. The Council joined with educationists in an appeal to the Minister of Education to issue a new syllabus of temperance instruction for use in schools, and welcomed the satisfactory treatise, *The Hygiene of Food and Drink,* issued in 1920, in agreement with Mr. Fisher's promise. (Continuous efforts are made to extend the area of its use.) Test Questions, based on the Council's "Agenda," were presented to Parliamentary candidates at the General Election of 1918, and, with much greater success, at the General Election of last year. Noteworthy victories, establishing 10 p.m. as the normal closing hour of licensed premises, were won in the London Licensing Courts in 1921 and sustained and extended at the Brewster Sessions of 1922 and 1923.

IV

Unity in programme, and a common effort in its support, led to the results described. Unity in propaganda was the natural development.

The way was prepared by two independent efforts. In 1921 the Bishop of London, on behalf of the Church of England Temperance Society, toured the English dioceses. A few months later the Wesleyan President (the Rev. J. Alfred Sharp) and his colleagues opened an educational temperance campaign designed to cover five years. The Bishop, in his five weeks' tour throughout England, and the Wesleyan messengers in their extended appeal from Inverness to Penzance, discovered the same facts : the mind of the nation had been deeply stirred in the tragic years of war ; Christian men and women were swift to respond to an appeal for social service, but they longed to serve *together* against the foes of Christ's Kingdom ; they waited the word to mobilize as an army.

Out of these separate efforts there grew the conception of a National Crusade, a campaign of all the Churches against the common foe. Careful, unhurried negotiations in the summer of 1922 led to a unanimous resolve. Under the banner of "The Church against the Drink Evil," under the auspices of the Temperance Council of the Christian Churches, leaders of all the denominations determined to unite in a sustained appeal to the mind and conscience of Britain.

The Crusade in England was formally inaugurated at a thoroughly representative assembly at the Mansion House, London, on February 12, 1923; the Archbishop presided, and the resolutions of committal and endorsement were supported by Christian leaders of many communions. In Wales the Crusade opened some months earlier.

The primary aim is educational: to present the modern scientific indictment of alcoholic beverages—as set out on an earlier page—and to show its moral implications for the life of the citizen and the State.

Legislative aims are expounded along with the statement of the new knowledge, so that with each forward step in national judgment a corresponding advance in the sphere of government may be registered. The programme is one of "Four Points." Adolescence is to be safeguarded; there should be no sale of intoxicants to persons under eighteen years of age; the Council's Bill on this "Point" is already before the Commons, sponsored by Lady Astor. The right of self-determination by local communities is affirmed; the residents in an area should be enabled, by the method of local option, to decide the future of the liquor traffic within their borders. The imperative necessity for exalting the claim of Christian worship above the rival claims of commerce and self-indulgence adds new emphasis to the old plea that, as already in Scotland and Wales, so speedily in England, the common sale of intoxicating liquors should cease on Sundays. The perilous weakness of the law affecting clubs is ground for the fourth demand, that, as for licensed premises so for clubs retailing liquor, an annual magisterial permit or licence should be required, a permit which the magistrates could grant or withhold.

Plans are laid for a two years' crusade. It is proposed to carry the message to every part of England and Wales. The mass meeting, on the one hand, and the study circle, on the other, mark the scope and variety of the appeal to be made. Conferences with members of the medical and teaching professions, with commercial leaders and Trade Unionists, with ministers of all denominations, and with women in their new capacity as enfranchized citizens, are included in the plan of campaign.

Do the messengers speak in their own name, or in a true sense as spokesmen of the Churches? In the Anglican Church more than fifty Bishops have joined an Advisory Board, set up to guide the

movement. Cardinal Bourne moved the first resolution at the Mansion House, and the Archbishop of Liverpool is a member of the Advisory Board. In the Free Churches endorsement was sought and obtained from the annual administrative assembly of each denomination. The Yearly Meeting of the Society of Friends approved the enterprise. So did General Bramwell Booth for the Salvation Army. But the fear of the liquor interests is the best evidence of the fact that the Churches are acting together corporately. Day by day the journals of the liquor trade assail the Council, the crusade, and the Churches. Meeting after meeting is disturbed, sometimes to the point of violence and utter confusion.

What will be the outcome of this tense struggle? Said Israel's king to Syria's: "Let not him that putteth on his armour boast himself as he that putteth it off." In this conflict also there is no place for vainglorious speech. A wrong, centuries old, is challenged. All the allies that money can hire are taking the field in its defence. Yet militant Christian faith can know no fear.

In the Town Hall, Oxford, at the opening of the crusade in that city, the defenders of liquordom massed their forces to meet us. The Bishop of Croydon battled with a storm of interruptions. At last, unable to win a hearing for his testimony, the veteran leader faced the paid emissaries of a "Fellowship" whose president is a brewer, and said to them, "Young men, you can no more resist the incoming of this Christian temperance reformation than King Canute could turn back the tide of the ocean." It was a vital saying. Not in our nation alone, but in the life of every people, truth is at war with error. Truth must win, for truth is of God. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

HENRY CARTER.

THE CHURCH AND THE DRAMA

Most people feel that there is little or no connexion between religion and art. Since the beginning of the seventeenth century the arts, especially that of the theatre, have been regarded by religious people as practically useless, if not dangerous, in the scheme of civilization.

In the twentieth century a change is evident, but the attitude of the Church to the Drama is still negative rather than positive, and nowhere is the practice of art recognized as education.

Ideas that have been strongly felt persist for a long time, and there is still a prejudice that artists—unless they are very successful—are merely foolish people who do not take life seriously. Because the actor has to use himself as the medium of his art he has always been regarded with a special dislike and mistrust, and, as antagonism

arouses antagonism, the actor has a feeling of irritation and scorn for the religious people who despise and shun him.

Further, now that religion is not quite so fashionable as it was, the actor is afraid of being thought religious or "highbrow," lest he should lose some of the popularity which is his livelihood, for he is fully aware that if he loses the support of the "world" he is not likely to get any compensating support from the Church.

Yet we all know that all the arts were born out of the religions of the past. Companies of Masons designed and built churches and cathedrals, sculptors and painters decorated them, musicians supplied the music for them and wrote the great Masses, and actors performed in them the Mystery and Miracle Plays. In Bernard Shaw's words: "Art has never been great when it was not providing an iconography for a live religion."

If we stop to think, we must realize that religion and art are twin educators of the emotional nature. As science and philosophy are educators of the intellect, so religion and art stimulate the higher emotions. We all have—or should have—hearts as well as minds, and the highest knowledge demands a union of the two.

The great powers of emotion in every man need the right kind of stimulus, and, as with our other faculties, growth is the outcome of use. The great educational value of the emotions of pity, friendship, self-sacrifice, and wonder is not generally recognized, and so we as a nation lose our powers of worship, of true sympathy, of recognition of the "other regarding self," and remain "isolated fighting units" instead of "citizens of a universe."

In these modern days when the emotional life is at best ignored, the only standard we measure by is that of commercial value. A thing is good if there is a large demand for it, a man is great if he is successful, and art is only of value if it passes a commercial test. This outlook is especially true of the art of the theatre, now being superseded by the cinema, a large and often very successful industry. Most people suffering from "that gloomy slumber of the stagnant soul" go to the cinema because they seek means of escape from their weary selves. The dullness of their souls is like a stagnant pool breeding all kinds of creeping ugliness, and they need something to stir the pool. If they could be made to realize that their higher emotions are a means of growth, then they would begin to safeguard their own interests. Instead of accepting any kind of ugliness, they would start on a positive search for wisdom and beauty as an end in itself. At present, unfortunately, they cannot witness the best plays; instead they have "the screen"! John Masefield has said: "Commonplace people dislike tragedy because they dare not suffer and cannot exult. The truth and rapture of man are holy things not lightly to be scorned. A carelessness of

life and beauty marks the glutton, the idler, and the fool in their deadly path across history."

Do we really want to "love our fellow-men," or is it only a phrase, a *cliché*? We can begin to love by trying to understand the emotions that underlie all action. A play is emotion in action, and in witnessing a fine play we get a knowledge that will lead to better understanding.

Oh, you religious people! For many years now you have been concerned with negative legislation and preventatives to restrain the emotional life. Why not take a positive stand and use the means the Creator has given for the education of the heart through the arts? The dynamic power of the theatre is immeasurable. Give it your positive support. Demand the best plays to awaken the social emotions, to make all men aware that to live for self alone is inevitable stultification and deliberate suicide. Bring your powers to bear on the establishment of a standard of values which is real. Industrialism and commercial success, the will-to-power of possession—these are ideas without life. They neglect the heart of man, and it is the heart that matters.

It is not because the theatre has been my profession that I write thus, though as an actor I know its power. Dr. Frank Crane has written: "One of the most vital discoveries of the age is that in well-ordered entertainment there is more power to change character and affect morals than in any other thing. We are slowly awakening to the immense moral dynamic of the theatre. The day is coming when every little town will have its municipal theatre and every large city will have many to set forth in appealing-wise the glowing attractiveness of sane, high, and worth-while life."

If "the most important moral element of a nation is its amusement," should not the Churches be more active in furthering all movements that will enable the people to see the best plays? We cannot achieve perfection in a moment, but for a municipal theatre there are already a large number of fine plays which—seen continuously—would make the public capable of making still greater demands upon play-writers. In Budapest the people are able to see *King Lear*, *Hamlet*, and *Othello*, as well as *Typhoon* and other modern plays, but we cannot even see the performance of our own great plays, and the literature of the rest of Europe is a closed book to us. How can we understand the emotional life of other countries when we cannot travel and have no opportunity of seeing their plays? The Churches must train and educate the masses, set a higher standard for emotional expression, and secure that buildings are set aside for this purpose. They must remember that the secret of civilization is that we are more changed by emotion than by reason, and recognize the folly of leaving a great avenue of education to purely commercial interests.

LENA ASHWELL.

THE AMERICAN SCENE

It is much harder to write an article about America for Britishers than it is to write for Americans about Britain. Naturally we know more about you than you know about us. The less worthy side of our national life, our lynchings, the infringements of our Prohibition Law, the lives of our cinema artists—these things are diligently reported to you daily. But our reports of your doings tell us more about your real selves, for there is here a large public interested in its ancestral home.

The basic distinction between an "Established Church" and "Dissent" does not exist in the United States. The State has no particular connexion with any particular Church. Perhaps Congregationalism enjoys such historical prestige as there is, for its beginnings are inextricably intertwined with the beginnings of the national life. The pomp and display of other religious bodies cannot rob it altogether of a certain priority and distinction which comes to light not so much in conventional religious functions, as in the more intellectual and definitely moral manifestations of religion in public life. The absence of an establishment makes the "Prince of the Church" idea slightly more ridiculous than elsewhere. In the end, however, every denomination is judged more by its fruits than either by its roots or its flower.

The denomination with which Congregationalism is historically most nearly allied is the Unitarian. In 1805 a Unitarian became Professor of Theology in Harvard College. This led to the disruption of Congregationalism into these two denominations and to the founding of Andover Theological Seminary by the evangelical side in 1808. As the years passed, the theological faculty at Harvard became more and more undenominational, frequently calling ministers of Evangelical Churches to its chairs. It has, however, been nominally under the Unitarian control. In 1922 these two theological bodies entered into an agreement by which they became parts of an undenominational school of theology, an integral part of Harvard University. They called a Congregational minister, Dr. W. L. Sperry, who was one of the early Rhodes scholars at Oxford, as their first Dean. One of the Governing Boards of Andover Seminary is contesting this merger in the law courts on the ground that it is a misapplication of funds left for specifically evangelical theological teaching. But the new school is in operation, and seems to be succeeding.

There has been for years a growing cordiality between the Episcopal Church and Congregationalism, which has led to unofficial proposals emanating from a representative committee composed of

Episcopalians and Congregationalists. These look towards some system of double ordination for ministers who desire to be accredited in both bodies. But more real progress towards unity is to be found in the continual acts of courtesy which are becoming the order of the day between the two bodies, one of our leading Massachusetts Congregational ministers being recently invited to partake in an ordination service in Calvary Church, Pittsburg. There is on the other side a growing willingness on the part of Congregationalists to admit that some Episcopal clergymen are able to preach. Independency is still to be found among some of the stronger Churches in its extreme form, especially in New England. Many Churches live in constant dread that some ecclesiastical body outside the local Church may somehow become possessed of power, and decide for them what colour their church spire shall be painted (in New England church spires are wood and are painted). Yet in spite of this dread a certain amount of co-operation has come into being among our Churches. A great pension scheme for ministers has been realized with a success that astonished everybody. A Pilgrim Memorial Fund of about £1,000,000 was asked for for this purpose, and pledges and subscriptions aggregating £1,280,000 have been received. A pension scheme founded on this Fund, in the support of which the minister and his Church are asked to co-operate by the payment of annual dues based on the salary, has been put into operation, the annuity beginning normally at sixty-five years of age. The Apportionment Plan is another example of co-operative effort. Through it the suggestion is made to each of our 6,000 Churches as to how much it ought to contribute to the £1,000,000 asked for benevolent work in 1923. Of this amount £400,000 is asked for foreign missions.

In the sphere of popular theology the most interesting movement of the day is called " Fundamentalism," an extreme form of protest against materialistic science and speculative theology, led by Mr. W. J. Bryan, a peculiar product of our country, a man of inexhaustible eloquence, a blameless emotionalist, who is liked, but not taken seriously, by most Americans. He is a type—common in our religious life—of those who feel vaguely that the scientific teaching of the Universities is weaning young people away from the old-time religion, and that the preaching of some of the more popular younger ministers is not a repetition of the faith once delivered to the saints. He and others are touring the country denouncing " Evolution " and " German theology." A very intense campaign on behalf of certain definite theological statements opposed to modernism is being waged in all evangelical denominations. Dr. Fosdick, whose devotional books have been so popular, is a Baptist, but happens to be the preaching minister of the First Presbyterian Church in New York

City. He is to be made the next victim of the "Fundamentalists," if their plans work out.

So far, however, they have not had their own way, although many divisions have been caused in Churches and denominations and on the foreign mission field by their tactics. One is sorry for the bitter and exclusive spirit in which much of their campaign is waged, and yet every thinking man must share to a certain degree the emotion that prompts it. They think they are champions of theological orthodoxy, but that is just the way their heads interpret the religious emotion of their hearts. Their real trouble is the fear that the mystic element in religion is being explained away by liberal theology, or proved impossible by science falsely so called. They are probably upon the wrong tack, and yet most of us have had similar doubts when we have immersed ourselves in negative critical studies, or have heard the pronouncements of some paladins of exact science. Science and criticism have indulged in cocksure vagaries, but all danger to religion from those quarters has probably passed, for men know a little more in these fields and show signs of growing more humble. The real danger lies not so much in the realms of attempted exact thought, but rather in the selfish drifting mass of human life that does no thinking at all, intent only on making money or realizing selfish ambition. "Fundamentalism" has not attacked Congregationalism so severely as it has other religious bodies, but we, too, have our problems with it, especially upon the mission field.

In the sphere of international relations, the Irish Treaty has removed the great barrier that stood, together with a kind of historic anti-English friendship for France, in the way of cordial relations between Great Britain and ourselves. There has been through all classes of society a marked increase in friendliness towards Great Britain. Yet it must be remembered that the greater part of the United States lives on Main Street. The greater number of our people are simple ordinary folk with remnants of Puritan idealism about them. Our popular figures are not original thinkers so much as idealists who can best express the common human aspirations. Our folk give generously for the relief of human suffering anywhere. They distrust militarism and secret diplomacy, and before dabbling further in world affairs they wait to be shown that their participation will really accomplish something. We are not schooled in such matters as you are, and it may take some time before we can make up our mind as to what our international duty really is. It is not altogether our immersion in our own problems that makes us slow to act; it is also our fear lest inadvertently we may increase the troubles we long to alleviate. For the great mass of the American people, notwithstanding all appearances to the contrary, sincerely

desire to do their part of the task that lies before the world. It is a sensitive point with us, for we are aware how like we seem at the present time to the money-grubbers much of the foreign Press represents us to be.

A letter like this would not be complete without some reference to Prohibition. Does it work? The answer seems to be that it works admirably in those parts of the country where it has the approbation of the majority of the inhabitants. In other places, where there is much hostile sentiment against it, it has effects both good and bad. It leads to some disregard of law, and some bribing of officials, and also to some gratuitous drunkenness for the sake of mere bravado, especially among the well-to-do. The vast majority of religious people are in favour of enforcing the law, and believe that its ill effects will decrease in time. It has immensely reduced the number in criminal institutions, and it has placed temptation largely out of the way of those who in previous times inadvertently fell into it. But opinion is divided on the question, and a few years will have to pass before any really sound general opinion can be given. The Press reports all its ill effects, and distinguished visitors from abroad are consistently shown the abnormal as though it were the normal. Most of our Churches believe that the effects of the law on the whole have been good.

Finally, let me convey the greetings of American Congregationalism to the CONGREGATIONAL QUARTERLY. As we read its pages we all feel the friendly call of the jungle tingling in our veins: "We be of one blood, you and I!"

J. EDGAR PARK.

EVERY CHURCH ITS OWN ART EXHIBITION

Every worshipper in church or chapel has, at one time or another, received a rude shock on opening the Hymn-Book, Prayer-Book or Bible provided for visitors. The inside covers and pages, originally blank, are found to be filled with numerous pencillings of a heterogeneous character, but by no means designed to illustrate the contents. Many of these are only worthy of the name of "scribble," and are a source of disfigurement, but in certain instances there are indications of talent, of power which is ever ready to find opportunity for expression, signs that there are "budding artists" about.

Though we naturally deplore the fact that these books have been defaced, we are yet bound to admit that it ought to be possible to find a channel into which this latent and unrestrained energy might

be diverted. Undoubtedly, the first thought that arises in the minds of all interested in this subject is the fact that some provision has already been made in our Sunday-schools, for Primary and Junior Departments by "Expression Work," for children in the upper grades by the picture work now available.

There is, however, another idea which may be utilized by ministers with very satisfactory and interesting results. It is one which the writer has adopted for several years, enabling him to quote from his own practical experience.

In nearly all our Congregational Churches the "Children's Address" is recognized as a part of the morning worship. There are ministers who simply give a talk and nothing more. Others endeavour to make use of it by giving the children something to do, something to make their "listening in" more effectual. This may take the form of "problems," "questions," or "search" work, or it may be a simple reproduction of the address. This is good, but there is another source of interest which may be tapped, and create a new and increasing attraction.

It has been the custom of the writer to preface his "talk" by announcing to the children that he wishes them to draw a certain object which will be mentioned in the address. For instance, if the well-known story of the "Golden Grasshopper" on the Royal Exchange is told, they may be asked to draw a grasshopper or a weathervane, and now and again they will be left to choose their own subject.

The drawings are brought in on the following Sunday morning, properly signed, and are then filed for twenty-six Sundays. At the end of this period all the cards are mounted on brown paper, each exhibit bearing no name of the artist, but simply a number. These are hung on the walls of one of the class-rooms, and at some special function, such as a Church or School Anniversary, or even a Harvest Thanksgiving, the public are invited to this Art Exhibition, not only to view the pictures, but also to record their vote for those exhibitors who have reached the highest standard of merit. Prizes are then awarded to those receiving the greatest number of votes.

In many of our Churches it is often found difficult to arrange some source of interest which will hold the people between a tea and a public meeting. Here is an idea which, if it is taken up enthusiastically, may prove to be of very great value and assistance.

People have expressed considerable surprise to find such creditable work produced by the boys and girls, and have discovered in such an Exhibition a revelation of talent hitherto unsuspected.

The greater the variety of subjects given, the greater the scope provided for expression of the artistic sense. The writer, having long passed the experimental stage, is able to refer to this scheme

in terms of unqualified success, and strongly urges all ministers who give children's addresses in their morning services to annex this idea of Expression Work ; they will prove it to be a most valuable asset.

A. H. Sayers.

THE FORWARD MOVEMENT: ITS POSSIBILITIES FOR WOMEN

In these days of social and commercial turmoil and instability, when the energy and patience of many people are strained and tested by the daily demands upon them, the great appeal of the Forward Movement—in both its spiritual and material aspects—comes to us as a great adventure.

It offers a challenge to the faith, devotion, and sacrifice of the members of our Churches and congregations to continue and develop the efforts that have characterized them in past years. With sure and steady progress the response to the appeal for the Fund is increasing. The enthusiasm of those leaders who have initiated the scheme, and the increasing efforts of innumerable workers in its promotion, are now bearing fruit.

While the desire for greater efficiency embodied in the financial proposals of the Movement makes an irresistible appeal to the practical minds of our women, there is a keen desire not only that the money should be realized, but that there should be an enlarged ideal of its spiritual value.

The Forward Movement affords a fresh opportunity in every Church for the development of new power that may be used for building the Kingdom of God in the world. Too often in the past the zeal and devotion given to the denomination or the individual Church has reached the high-water-mark of satisfaction if results have benefited the Churches themselves, increasing their own efficiency, and improving their internal organization. These things are excellent in their way, and have appealed strongly to those whose early training has taught them to incorporate their religious aspirations with this ideal. Many of the younger members of our community, however, by education and environment are unable to adopt these standards ; Church life and work fail to appeal to their imagination, and their youthful enthusiasm and desire for service is lost, or finds its objective in other spheres. How can we gain and retain their interest better than by a great call like the present one ?

It is because the Congregational Churches in crowded cities and in lonely villages have done such great service that the call of the Forward Movement in this new era of effort is so clear. They should no longer be content to hide their spiritual light under the

bushel of their own Church buildings, but should awaken to the need for a spirit of human brotherhood and divine understanding that may penetrate the darkness and degradation of social conditions around them. It is possible that every Church may receive such spiritual light that its radiance will extend, and the scope of its service and influence widen. In the days that are past our Churches aroused and maintained an attitude of resistance to existing forms of injustice and to laws that were retrograde in spirit, and much of the religious and social freedom to-day is due to their resolute spirit. This same spirit we need to apply to our problems to-day.

"The old order changeth, giving place to new," and it is in the creation of the new order that the minds and hearts and the intuitive perception of our women is needed. It is very desirable that every woman connected with our Churches should be interested and induced to contribute her share, however small—not of money only, but of every gift she may possess—toward the upbuilding of some of the Church's activities. This can be most effectively done if the women workers are organized, with an executive body composed of representatives from each section of the Church's work. Its chairman should be the minister or his wife. Such a guild of women workers may become a nucleus of power in any Church, increasing its efficiency and forming a connecting link between its varied interests. Its possibilities are fascinating and far-reaching. Under its influence rivalries and jealousies decrease; the few overworked, very efficient people are induced to enlist the help of those who are reticent and lacking in confidence; the help of new-comers may also be easily introduced.

In Sunday-schools, too—by visitation, the formation of Parents' Associations, reading circles, and social clubs—the Guild can do much useful work; and in addition it can equip young women for many branches of social and civic service.

There is great need that the real message of the Forward Movement should be a world-wide Evangel, with a new revelation of grace and truth and love, giving us new zest for our varied work in centres of education, social reform, remedial homes, after-care committees, baby clinics, employment and emigration centres, hospitals and care for all those who are defective, as well as in the spheres of national and civic government, where women are playing an ever-increasing part.

May our women be given a vision in all they attempt for God and His Church in the future, and, with a fearless faith, arise to follow its light.

OLIVE STEVENSON.

FOREIGN REVIEWS

Psycho-Analysis in the Service of Education. By Dr. Oskar Pfister. Henry Kimpton. 1922. 6s.

Was bietet die Psychanalyse dem Erzieher? By Dr. Oskar Pfister. Leipzig: Klinkhardt. 1918. 2,000 m.

Théodore Flournoy sa Vie et son Œuvre. By Ed. Claparède. Geneva: Kundig. 1921. 5 f. 50.

Heilung und Entwicklung im Seelenleben. By Dr. Alphonse Maeder. Zürich: Rascher. 1918. 3 f.

Many of us have found renewal and refreshment in the mountains and the lakes of Switzerland, but we have not looked to that country as often as we might for the help and the guidance we need in the things of the spirit. Switzerland is happily situated both geographically and linguistically. It lies in the centre of Europe, and its three languages enable it to offer a readier hospitality to the culture of its neighbours than the country whose pride it is to be set in the silver sea. Yet while Swiss scholars are quick to assimilate the culture of France and Germany and Italy, they are never assimilated by it, but preserve their own critical judgment and their own constructive purpose. The late Professor Flournoy of Geneva is rather typical of this. His personality and his work are not sufficiently known in this country. Even the British Museum, usually so vigilant in discovering foreign scholars of eminence, has only one French text and two American translations. Flournoy has a special interest historically for students of psychology. The University of Geneva was the first European University to institute a Chair of Psychology in the Faculty of Science, and the Chair was created for Flournoy. This Cinderella of the sciences first took its place by the side of Physics and Zoology, and won academic recognition in the city of Calvin. Graduating in mathematics and afterwards (like so many modern psychologists) in medicine, Flournoy achieved his earliest academic triumphs as an exponent of the Kantian philosophy, but his life work was the study and the teaching of pyschology. In this connexion it is of interest to note (a comparison of dates reveals it) that he anticipated Freud in some of his characteristic doctrines, though Flournoy did not hold these in the extreme form in which Freud afterwards formulated them. (The evidence of this is on p. 67 of his "Life"). Flournoy is valuable in three directions. In his psychological writings, while recognizing the importance and the significance of the Unconscious, he refuses to regard it as a kind of entity superior to the conscious and normal personality. Neither does he give the dangerous prominence to sexual tendencies as providing the clue to the interpretation of dreams and to the understanding of morbid mental conditions, which marks some of the followers of Freud. And lastly, Flournoy is immensely helpful and suggestive when he deals with the psychology of religion. He was qualified for this both by training and by temperament. Critical, detached, and objective, he yet held passionately to a spiritual interpretation of life and the world. His Essays on this branch of psychology in the *Archives de Psychologie* (1902 and 1903) and his beautiful and inspiring address on "Le Génie Religieux" at Sante-Croix (the Swiss Swanwick) in 1904 breathe a deep rich experience of the Christian faith. We are

often told that the next great fight for the faith will be on psychological ground, and it is reassuring to read Flournoy's words: "True religion has nothing to fear from religious psychology—but much to gain." This noble and courageous thinker never sought prominence or popularity. Like Kant at Königsberg, he hardly ever strayed away from his native city, but he left a profound impression on his pupils and friends.

Dr. Alphonse Maeder—Professor in the Medical Faculty at Zürich—is, happily, with us. Medical practice led him to the study of abnormal mental conditions. The "new psychology" was born, so to speak, in the consulting-room; in Trotter's words, "Its whole activity was concentrated upon the investigation and the treatment of disease." It now regards itself as possessing a body of doctrine of general applicability to mental phenomena, normal and abnormal. This, as the same writer points out, tends to give a certain narrowness to its outlook and a harshness in its grasp of facts, particularly noticeable in Freud's description of cases. Maeder is more humane and generous in his judgments. One striking thing about his book is that it is a confession. The discovery of unconscious activity, the existence of higher tendencies in the dark depths of the unconscious, made on him such an overwhelming impression that his positivism and his material and mechanical conception of life were shattered. He came to see a deeper, a more spiritual meaning in life. A saying of Christ, which he had learnt as a child and which he had never understood, became living and real to him. "I am the way and the truth and the life." It inspired a feeling of new strength and new trust in our human nature and destiny. Like his colleague in Zürich, Dr. C. G. Jung, Maeder gives a wider interpretation than does Freud to that "urge" (*libido*) which surges through our lives and which the Viennese school identifies with sexuality or the sexual instinct. It has a teleological function, a creative purpose; it is not a push from behind, but a call from in front. This gives to his doctrine of "transference" a special suggestiveness. The life impulse within men urges them at first to a trust simply in the physician, by means of which he may inspire the patient with a confidence in himself. That gives an opening for other and higher influences. The "transference" of power from one to another opens up the way for that diviner method which Dr. J. A. Hadfield outlines when he says (*The Spirit*): "In some cases I have attempted to cure patients with suggestions of quietness and confidence, but without success until I have linked these suggestions on to that faith in the power of God which is the substance of the Christian's confidence and hope. Then the patient has become strong." Perhaps Maeder would not go quite so far as this, but he is moving in that direction. At any rate, one welcomes in him the conclusion that the "urge" which is, so to speak, the central fact of the unconscious is an urge in the upward direction. The unconscious reveals to us the germs of hidden powers and latent virtues which wait only for the sun in order that they may grow and thrive. Maeder hopes that tragic and suffering mankind will again become believing mankind. It is the religious emphasis of these Swiss psychologists, including C. G. Jung, which is one of their most striking characteristics. For Freud religion is scarcely more than a kind of "disorder or obsession," a mere deposit of the egoistic tendencies. But this, according to Flournoy, cannot explain that extraordinary "breaking forth of new force" which characterizes Christian conversion. He attributes the difference between Freud's and Jung's religious opinions to the diversity of their races. The Freudian doctrine expresses the Jewish conception of religion, a system of prohibitions which puts difficulties in the way of the free exercise of our faculties. Christ, on the other hand, was the first to

recognize clearly that religion was not a bondage to rules exterior to the individual, to which he must passively submit. It was a dynamic process, a superior life. Each of us conquers by a victory over himself, by the sacrifice of inferior tendencies which are dear to us. This energy, which the ancient religions exhausted in sterile rites, Christianity directed in ways socially and morally useful.

The importance of the Zürich and the Geneva schools of psychology lies in the fact that, while they recognize and value the work of Freud and the Vienna school, they are very far from blindly following it. They subject it to a thorough criticism and give to many of the phenomena that Freud observed (e.g. dreams) a rather different interpretation. In some respects Dr. Oskar Pfister is more Freudian than the other two writers we have considered. At least he speaks and writes about Freud with enthusiasm as the great pioneer, though we suspect that the energy with which he does this conceals a growing divergence of standpoint which he may be anxious to avoid. The book that we have placed first in our list (a translation of the second) is an excellent non-technical introduction to the theory and the practice of psycho-analysis. It is written for parents and teachers, and many common mistakes might be avoided if this book was studied. It is dangerous to dabble in psycho-analysis without knowledge, just as it is in medicine ; and it is well to remember that almost all the specialists in this field in Europe, England and America are medically trained. Pfister is an exception, for he is a pastor in the Zürich State Church and a teacher of pedagogy in a State seminary. Still, he is recognized as an authority on the subject, both in his own and in this country. In his estimate of the significance of the unconscious, Pfister takes his stand by Flournoy and Maeder. " There are some so-called analysts who are so far from understanding the true sense of analysis that they have lost themselves in a veritable worship of the unconscious, and reject intellectual criticism as empty rationalism. I must categorically deny the value of such an exaggerated esteem of the unconscious, such a disfiguration of sensible and logical reason " (Eng. trans., 137). In these words Pfister enters a caveat against a common tendency in this country, where we talk about the " unconscious mind " in too loose a way. The phrase is almost a contradiction in terms, and it would be well to avoid it. Freud recognized in hysterical phenomena the rule of mental directing forces behind the curtain of consciousness, and later found the same forces at work in a series of experiences with both sick and healthy persons. His material for observation has grown considerably (from 92 to 334 pages), as one may see by comparing the first (1904) and seventh (1920) editions of *Zur Psychopathologie des Alltagslebens* (" The psycho-pathology of everyday life "). Sometimes his analysis of the motive of mistake and lapse of memory is suggestive, at other times it is far-fetched. Pfister approaches mental and moral defects from the standpoint of the pastor and the educationalist. By a wise and cautious use of psycho-analytic methods he aims at tracing back to their meaning and origin the harmful inhibitions brought about by unconscious mental forces so as to overcome them by rendering them accessible to the will of the moral personality. He does not allow that sexual trouble must be present in all cases of neurosis. He excuses Freud for the prominence which the latter gives to this by saying that he could not do everything at once. " We might as well call Columbus to account for omitting to discover Australia and the two Poles when he discovered America " (Eng. trans., 161). Still, it is time that Freud did supplement his analysis of the conditions of neurosis by the recognition of other forces than the sexual, even when we understand

by that word the extended and rather unusual meaning which he gives to it. While we ought not to ignore the sexual influence, we must not overvalue it. The Swiss psychologists are of real value in this connexion. Jung, for example, points out that inner conflicts are due to "failure of adaptation" to new surroundings—for instance at the commencement of puberty or of old age, or on the threshold of the university. Though he may be wrong in supposing that all neuroses are due to this, it is important that we should remember that there are other causes of repression, conflict, and mental trouble than those that can be derived either directly or indirectly from sexual tendencies. The exaggeration of the sexual is always dangerous. In this connexion Pfister's fruitful and interesting discussion of the difficult problem of instinct should be noted. In his view the instincts are not separate elementary forces or independent and separate psychic realities. All instincts are one, only they are differentiated in various directions. When we take one instinct and think of it as the expression of the life impulse (*libido*) directed towards a specific life function, we must remember that we are dealing with an abstraction. Reality knows no isolated instinctive activities. This is an important point, and it should be kept in mind when we are reading the writers who isolate and exaggerate one instinct and thereby give a distorted and misleading view of the unconscious and of its influence on the conscious personality. In his description of sublimation Pfister follows Freud, but goes beyond him. "By sublimation is to be understood the transformation of an inferior instinctive function into an ethically valuable one" (89). But it is never a mere blossoming of a primitive instinct, e.g. sexuality, raised to a higher level, for no instinct is ever sublimated without joining forces with other spiritual functions. This opens the way for a more positive and Christian estimate of the value of religion than is found in Freud. In religion, according to Pfister, there is more than the psychical energy drawn from sexuality. Jung agrees; when he tells us that "religion is an integral part of every soul that is not crippled," there is no thought of sexuality. And when Pfister is speaking of the practice of psycho-analysis he has no hesitation in declaring that a healthy moral and religious conception of life is the most powerful auxiliary of analytic education. God is a reality and a power for him. It stands to the credit of psycho-analysis that many men, including medical men like Maeder, have learnt through it to appreciate anew the grandeur of religion, and to acquire a deeper and more spiritual conception of life. The Gospels have again become the lamp unto their feet. We are greatly indebted to the writers of the Swiss school for their wise, critical and constructive treatment of a development of psychology of extraordinary interest for medicine, education, and theology.

Christus und das Menschliche Leben. By F. W. Foerster. Leipzig. 1922. Price uncertain owing to exchange.

There are several reasons why we ought to be interested in the personality and the work of Friedrich Wilhelm Foerster. In the first place, as a professor of pedagogy in Munich he has for many years advocated a noble ideal of education in which the chief emphasis has been thrown on the development of character. In his great book, *Jugendlehre*, he tells us that "a school is not merely an institution for imparting knowledge; it must also encourage and develop moral qualities." Then we must always admire the courage with which, during the war, he exposed the dangerous half-truths of the notorious Houston Stewart Chamberlain, when they were

most popular. England had no more bitter or more relentless foe than this naturalized Austrian, and in his little book, *England in H. S. Chamberlain's Beleuchtung, ein Protest* ("England according to H. S. Chamberlain's Description—A Protest"), Foerster maintained that Chamberlain so selected and presented his facts as to give a misleading and a false impression of England. He also maintained that "the fight for individual liberty was the central theme of English history," and that this was a great work for mankind. Finally, he is the uncompromising critic of German militarism and nationalism, as may be seen from his *Mein Kampf gegen das militarische und nationalistische Deutschland* ("My Fight against Military and Nationalistic Germany"). Foerster is one of those strong characters that people either hate intensely or love devotedly. You cannot be neutral about him. Probably there is no German writer about whom and around whom there rages more controversy. He is an influence to be reckoned with, and is entirely on the side of everything in his own and in other countries that makes for peace and moral and spiritual progress.

Foerster for a considerable period lectured in Zürich and was the champion of the moral will over against the reaction in favour of instinct that marks the psycho-analytic school. He occasionally draws fire from Pfister, who speaks rather scornfully of his "gymnastics of the will" and complains that his disciplinary methods occasionally drove people almost to despair (cf. *Psycho-analysis*, 28, 98). We feel, on the other hand, that Foerster is on right lines, and is emphasizing what the psycho-analysts obscure or under-value. In this latest book, *Christ and Human Life*, we have a fine attempt to re-state, with special reference to our own problems, the place and the work of Christ in that rescue and uplift of the soul and of society for which all true and serious men long and pray. It is of quite extraordinary value to find a writer of Professor Foerster's eminence and influence saying: "What Christianity calls Grace makes men capable of the only possible and the only true progress. God then works in them and enables them to rise above themselves and above the predominance of their inherited nature." There are excellent chapters on Plato and Schopenhauer, the one preparing us for the realization of the Ideal and the other tearing the heart out of our illusions. Both lead to the Christ, who satisfies fully and completely the deepest human needs. We must not be alarmed when we find our young people passing through a Schopenhauer stage or a stage of pessimism. If this enables them to face reality, if it drives them back to their own inner world, it will bring them at length—if we are patient and tactful—to a deeper and a truer comprehension of the meaning and the value of religion. Foerster is not a theologian in any technical or specialist sense; perhaps that makes his theological reflections more interesting and suggestive. His chapter on "God" has many striking thoughts. For example: "Much denial of God is due to the fact that the superhuman and the incomprehensible have inadequate human symbols" (75). "God is not the symbol of an incomplete knowledge of the world, but, on the contrary, He is one to whom men turn when they press forward from the dream of youth to reality, from play to seriousness, from illusion to truth, from the many to the one, from mere patchwork to perfection. God alone can give order and unity to the personality." To Foerster modern life is a huge service of idols; he would make God supreme, central in human life and in human society. "Neither literature, nor education, nor political economy can save a civilization which neither cares for nor understands fundamental things." The modern man goes everywhere but to God; that is the secret of his tragic failure. The chief note of the book is its

hopefulness and confidence, inspired by a firm grasp of the essential meaning of Christianity. "In all other religions God is throned high over life, the spirit over nature, heaven over earth; Christianity is the doctrine by which the power of God penetrates human life." Christ exhibits this, and that is why He is the hope of the world. He encourages not flight from the world, but penetration of the world. As the divine filled him, so must He fill the world. The modern man thinks he can do without Christianity, because in reality he lives on it and through it without knowing it. Foerster's chief aim is to help him to realize this and to bring him back once more into vital relations with Jesus Christ. He probably has some of his Zürich colleagues in mind when he says: "How can a man with his own spiritual energy make sound his nervous system, when this so-called spiritual energy is itself a product of his nervous system?" A difficult problem for some of our psycho-analyst specialists! But not an insuperable difficulty for the Christian thinker and teacher who sees in Christ a creative activity, which is a much more powerful presupposition than any anatomic nervous substratum. Any theory that separates the soul from the true sources of its strength is defective. With a wealth of apt and practical illustration, rare in German books of this kind, Foerster endeavours to bring home, in an intimate and personal way, how this creative power of Christ influences and enriches human life. His whole contention, urged with passionate earnestness and transparent sincerity, is that the hope of the world is in the leadership and in the power of Christ. Class antagonisms, national antagonisms, race antagonisms will never be reconciled except through Him whose Cross is the symbol and the expression of reconciliation. The world will never be delivered from the fears and the despair that afflict it if men do not believe in the power of love over against the power of mere organized self-seeking. This power came to completest expression in the cross of Christ, and without the crucifying of the natural man all our attempts at socialization will fall to the ground and human society break up through the violence of wild hate.

This is an altogether impressive and powerful plea for an absolute and complete reversal of our human methods and a return to the divine method as it was exhibited in the life and the death of Jesus Christ.

Les Crises Économiques. By M. Bouniatian. Paris: Marcel Giard. 1922. 25 fr.

It has been suggested that we might occasionally notice economic books in this Journal, and particularly those which have a bearing on our immediate problems. Every business man has some practical acquaintance with the phenomenon of trade depression. Probably just now he wishes he did not know so much about it! If this book fell into his hands and he had the patience to read it, he would turn from the study of causes and eagerly anticipate the suggestion of remedies. Here he would be disappointed, for almost at the very end (p. 375) the author tells us that: "It is beyond the scope of the present inquiry to propose remedies for economic crises." We cannot blame a writer for not doing what he never intended to do. We can only regret that he brings his inquiries to an end just at the point where our interest is most intense. The two great Berlin economists, Schmoller and Herkner, do not tantalize us in this way. They conclude their studies of this important and difficult subject with sections on the mitigation and the prevention of crises. However, M. Bouniatian is right when he maintains that you are more likely to find a remedy for a disease if you diagnose it correctly, and if you understand its causes. To under-

stand the nature and the extent of these is his main concern. But are we justified in regarding an economic crisis as a stage or a phase in the process of a disease, when so many writers refer to it as normal, inevitable, and inherent in the constitution of the economic system? Surely the very essence of a disease is that it is abnormal. In fact, the use of the term "crisis" to describe the transition from a boom to a depression in trade, or to the acutest phase in the depression, is not without its disadvantages. It is admitted that the word is borrowed from medical use, together with such words as "symptoms," "remedies," "treatment." In this connexion it means the precise turning-point in an illness, when the temperature begins to drop. Does not the application of such a term to a very complicated social and economic process give it an artificial simplicity and even a dramatic character which it does not possess? The use of categories derived from one range of fact to describe the phenomena of another and a different range is always perilous. M. Bouniatian is preserved from this by his instinct for history. *Les Crises Économiques* was preceded by a book in German (*The History of Trade Crises in England*). In this he analyses each separate crisis from 1640, and shows how complicated and various are the causes that produce them. In no department of economic inquiry is simplification and generalization more easy or more dangerous. The nearer we keep to facts and to history the more likely we are to discover causes. M. Bouniatian is no mere theorist spinning out a new web to catch the unwary and the adventurous. He keeps on the hard beaten track of fact. This method gives value to his criticisms of Marx, who held that the real cause of a crisis can always be traced back to the under-consumption of the masses, due to poverty, and to the over-production of the capitalists, due to greed. Both these tendencies, Marx thought, would increase, and as a result crises would become more frequent and severe. But this is romance, not history. Since the time of Marx crises have been less frequent and less severe. Under-consumption has not increased among the masses of the people, and it is gross exaggeration to maintain that over-production is due to the greed of capitalists. It is ridiculous to put down to a deliberate individual purpose that which results in the dislocation of economic life, the loss of capital and income, and even the complete ruin of a large number of business men. As M. Bouniatian emphasizes, "crisis" is a phenomenon of social or national economy. Organs do not function properly. There is a dislocation in the economic system. The equilibrium of supply and demand, of production and consumption is upset. The relation between business enterprises is broken and disturbed. But these things proceed from factors or influences that originate from the economic life of society taken as a whole, and it is unfair to attribute them to the design or to the wickedness of individuals. No one would wish to deny that crises have been intensified by the actions of individuals; but to generalize from this that such is always the case is untrue and unscientific. No two crises are exactly the same. There have been monetary crises, credit crises, commercial crises, industrial crises, agrarian crises, and M. Bouniatian has done great service in describing these, supplying at the same time a wealth of illustration from the economic history of the more developed industrial lands. And yet (p. 51) the different kinds of crisis are in the majority of cases only partial manifestations of a general process, different aspects of one and the same phenomenon. Before considering what this is, it must not be overlooked that under modern conditions credit plays a very important part in production and distribution. But credit replaces a reliable means of circulation—money—by substitutes less certain. Confidence becomes then an essential element

in business life and enterprise. One might almost regard it as the foundation of the economic structure of modern society. But confidence rises and falls, increases or decreases by something akin to contagion. It is a phenomemon of mass psychology. As Professor Henry Clay has pointed out: "A market is a crowd, and has the psychological characteristic of a crowd, that the general opinion imposes itself on individual members with extraordinary force and rapidity." In our view, M. Bouniatian has not emphasized this psychological factor quite sufficiently. An economic system based on credit does open the door to this factor, and hence one might have supposed that with the increase of credit crises would have been more frequent now than formerly. In this connexion it is interesting to note Schmoller's view (cf. *Grundriss*, ii. 491) that "crises were less severe in the nineteenth than in the eighteenth centuries, and that the grasping overstraining of credit was worse before 1860 than it has been since." We must not stay to give the probable reasons of this improvement; but certainly among them ought to be emphasized the better organization of industry and the centralization of credit. The organization of industry, of course, still leaves much to be desired. For whatever may be the losses of capitalists in the time of crisis and depression, the real suffering is to a large extent concentrated on the wage-earner, whose very existence is threatened. Unemployment and the dread of it involve not merely material loss; they bring the heavier "affliction of the spirit." But to return to M. Bouniatian's main thesis. In his view, the various kinds of crisis are partial manifestations of a general process. What is that? His whole argument may be summed up thus: In the service of an unlimited capitalization production proceeds out of proportion to consumption, so that the equilibrium of economic life is disturbed and booms and slumps alternate. In the period of a boom, when prices are high, trade brisk, and confidence great, increasing supplies of capital are applied to enlarging stocks, and are invested in new enterprises. Every effort is made to keep up prices until demand slackens and prices begin to drop. Free or circulating capital has decreased at the expense of fixed capital. Credit facilities begin to be restricted. What Sombart calls the lyrical dramatic state of mind gives way to a sceptical, critical state of mind. The real problem is to find out by what means this transition from boom to slump, with all its attendant sufferings, can be mitigated. Some people think that a nationalization of industry might achieve this, but one is compelled to ask how this is possible when the market is a world market. One nation cannot control the tariffs, the consumption, the labour conditions, the production, the economic policy of another. Further, in a world market the anticipation of demand must necessarily be imperfect in spite of the excellence of the consular service. The ultimate problem upon which the economic stability of any one modern nation depends is the adjustment of production and consumption in a world market. We hope we shall be able to give a notice of a further treatise by M. Bouniatian, who by the way is a Russian, in which he discusses the question of remedies.

W. Blackshaw.

CURRENT LITERATURE

" Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, unless otherwise stated.*)

RELIGIOUS EDUCATION

Education for Christian Service. By MEMBERS OF THE DIVINITY FACULTY OF YALE UNIVERSITY. Yale Univ. (Oxford : Univ. Press). 1922. 15s.

The Church in America. By W. ADAMS BROWN, Ph.D., D.D. New York : Macmillan Co. 1922. 14s.

The New Program of Religious Education. By G. H. BETTS. New York : Abingdon Press. 1921. 75c.

Organization and Administration of Religious Education. By J. E. STOUT. New York : Abingdon Press. 1922. $1.50.

Suggestions for a Syllabus in Religious Teaching. By G. B. AYRE. Student Christian Movement. 1922. 4s.

The New Testament in Modern Education. By J. MORGAN JONES, M.A. Hodder. 1922. 12s. 6d.

The Century Bible. Revised editions of the Four Gospels. Jack. 1922. 3s. 6d. each.

The Clarendon Bible. The Acts of the Apostles. By A. W. F. BLUNT, B.D. Oxford : Clarendon Press. 1922. 4s. 6d.

Ancient Hebrew Stories and Their Modern Interpretation. By W. G. JORDAN, B.A., D.D. Hodder. 1922. 7s. 6d.

A Book of Quaker Saints. By L. V. HODGKIN (Mrs. Holdsworth). Macmillan. 1922. 8s. 6d.

The Boy Jesus and His Companions. By RUFUS M. JONES. Macmillan. 1922. 5s.

The Concise Guide. April–June. For Primary, Junior, and Intermediate Departments. By E. H. HAYES. " Teachers and Taught." 9d. each.

The Church as a School of Christian Education. (Report of Commission.) Congregational Union. 1922. 1s.

A Sunday School in Utopia. By E. F. BRALEY, M.A., LL.M. Macmillan. 1922. 5s.

THIS long list of books is an encouraging sign of the fact that the Church of Christ has at long last recognized that its primary duty is that of religious education. It is now becoming a trite saying that the Church must be " a teaching Church." President Harding, who generally follows rather than leads public opinion, said not long ago :—

"I believe in religious instruction for American children. The future of the nation cannot be trusted to the children unless their education includes their spiritual development. It is time, therefore, that we give our attention to the religious instruction of the children of America, not in the spirit of intolerance, nor to emphasize distinctions or controversy between creeds or beliefs, but to extend religious teaching to all in such form that conscience is developed and duty to one's neighbour and to God is understood and fulfilled."

Striking evidence of a similar feeling was manifested a short time ago at the Conference called at the instance of that keen Congregational educationalist, A. J. Viner, to discuss the dual system of elementary education. Representatives of the Church of England (including the Primate), the Free Churches, the teachers, and the Education Authorities were gathered together to investigate the possibility of establishing a uniform system of religious education, so that the distinction between "provided" and "non-provided" schools would disappear. The Conference has not yet reported, though it has been discussed in the Anglican Assembly, and more or less inspired reports of its proceedings have appeared in *The Times* and other papers. This is not the place to make any disclosures, but the remarkable feature about the opening meeting was the way in which every speaker emphasized the place of religion as an integral part of education. No speaker went on, though probably the fact was in every mind, to state explicitly that all efforts in this direction had lamentably failed. Children have been taught in Council Schools, in Church Schools—presumably by the "genuine and competent" teachers that the Archbishop of Canterbury desires to see everywhere, as we all do—and in Sunday-schools, but *The Army and Religion* showed, without possibility of contradiction, that religious education has failed, and the vast masses of the people have only the vaguest idea of the things for which Christianity stands. It is imperative, therefore, that the question be faced in its widest aspects, and, if the Church of Christ is to live, the twentieth century will have to be the century of Christian education, as the nineteenth has been that of Christian missions.

Consider for a moment the education of the child. The average elementary scholar is quick to notice, and he does not take long to discover that in the ordinary school there is a difference between the teaching of "Scripture" and that of other subjects. Much, of course, depends on the head master and on the teacher, and in many cases a syllabus that has been carefully drawn up is conscientiously followed; but often the child gathers that "Scripture doesn't matter." Later on he learns that, while teachers have been trained in all other subjects, any teacher, irrespective of fitness or belief, is considered capable of imparting religious knowledge. The same thing is true of many Secondary Schools, "only more so." Masters and mistresses who have graduated in mathematics or French, but many of whom would be hard put to it to tell off-hand the difference between Jacob, Job, and Jeremiah, are pressed into service to "teach" sufficient religious knowledge to get children through University Local Examinations, and the nature of the teaching may be imagined. The master in one of Ian Hay's novels who told his boys that a phylactery was a kind of musical instrument is fairly true to life.

It is easy to see, therefore, that a child from a non-churchgoing home may grow up, not only without learning what constitutes the Christian faith, but also with the feeling that religion is of no importance. If von Humboldt was right when he said, "What you would in the life of a

nation, you must first put into its schools," can we wonder that our country is non-religious to-day? In all other subjects teachers must be fully equipped, and the value of education is proclaimed from every platform. Have we forgotten that an educated rascal is more harmful to society than an uneducated one? Did not the Duke of Wellington put it characteristically long ago, when he suggested that some types of education would only make "clever devils"?

All this throws a heavy burden upon the Churches, and yet it is only too true to say, in Professor Stout's words, that "A Church organized for educational purposes is the exception." Sunday-schools have rendered magnificent service to the community, and a tremendous amount of energy has been put into them, but it has not always been wisely directed. Probably no institution has received as much unstinted and devoted service as the Sunday-school—and all honour be to busy men and women who have spent the scanty moments of their leisure there—but can we claim that the results have been commensurate with the efforts put forth? The riddle: "When is a school not a school? When it's a Sunday-school," has sufficient point in it to make us uncomfortable, and the Cockney boy in Mr. Braley's book, who said, "In the day-school they do teach yer something, but in the Sunday-school they only mess yer abaht," had probably had an experience shared by many.

In face of all this, it is a matter for congratulation that the Church has frankly confessed its shortcomings in the past, and begun to take steps for improvement, recognizing, in Mr. Betts's words, that its "primary responsibility and obligation, standing above all other responsibilities and obligations whatsoever, is the religious education of its childhood and youth."

America has much to teach the old country in this matter. She has many well-equipped schools, often with a full-time "director of religious education," and excellent literature. The interesting collection of essays by Yale Divinity professors that heads our list makes clear how the wider problem of religious education is being examined, and Dr. Weigle's well-informed article on the subject is very striking. His analysis of the lesson scheme most generally used from 1872 shows how small a part of the Bible is actually taught, and with what uneven emphasis—only 6 lessons have been taken from the *Book of Job* in this period, while 51 have been given on Elijah and 47 on Elisha; 1 *Cor.* xiii has been studied 8 times and the construction of the tabernacle 11.

The American situation can be further studied in Dr. Adams Brown's clear and comprehensive survey of Protestant Church life, included here because the writer finds in the development of religious education the solution of many of his problems. Dr. Brown is concerned to discover the function of the Church in human society, and he thinks that the Churches can only perform that function by getting together, the ideal Church being "one that makes room for both liberty and unity." He points out that not more than half the Congregational ministers are college or seminary men, and that, while good work is done in the Sunday-schools, many still employ antiquated methods, and most touch the children only one hour a week. The Protestant Churches make no attempt to educate their laymen in Biblical knowledge, the history of religion, or the work and witness of the modern Church. They should make adequate provision for the training of teachers, for parents' classes, and for fully informing those in positions of influence (like University teachers) of the content of the Christian faith. Denominational leaders, and all interested in religious education and Church unity, will find Dr. Brown's book very useful.

The Abingdon Press is publishing an excellent "Religious Education" series, and Mr. Betts's little book is very valuable. He outlines the way in which the Church can help the child to grow gradually into a full religious experience, and his formula for successful work is: "Make religion an integral part of the child's education throughout the whole period of his plastic development. Build religious concepts, attitudes, and habits into the expanding life from the first, so that they may become an inseparable part of its structure."

Professor Stout's volume (in the same series) insists that religions education is the chief function of the Church, and in a full outline of the Church's work directed to this end he claims that the minimum time to be devoted to teaching is three and a half hours weekly (one and a half Sunday, two weekday). In England it is probably true to say that actual teaching in most Sunday-schools is limited to twenty minutes a week.

On turning to English books we discover at once how far we lag behind the United States. Few Churches have a "director of religious education," and the ministers are generally so occupied in preparing three weekly addresses, in pastoral visitation, and in sundry other necessary or unnecessary tasks, that they are unable to give much time to their schools or to impress their personalities on the children. We demand that our ministers should devote all their time to those whose habits are fixed; to children whose lives are plastic and potent they can devote *none*.

Yet even here we are beginning to beat out a policy, to recognize the need for educating our people—parents, teachers, and children alike. On the practical side Sunday-school workers will join with those interested in religious teaching in the day-schools in welcoming the revised and enlarged edition of Miss Ayre's useful syllabus. It covers seven years, and deals with national heroes, the League of Nations, etc., as well as with the Bible; its illustrations are modern and drawn from a wide range of reading, and there is a good bibliography—a feature of most of the books noticed in this article.

Professor Morgan Jones's volume is an able attempt to mediate between the Biblical expert and the educationalist, to answer the query why we in the twentieth century should teach the literature, history, and religion of a few people of the first century. It is a book that needed writing, and is the author's contribution to "the practical task of modern religious education, to see that the children of this generation grow naturally and from the outset into [a] consistent, reverent, and enlightened attitude towards the Bible." Professor Jones is anxious that ignorance and prejudice should not prevent this view of the Bible from being taught, and his book is to be welcomed as a courageous and outspoken plea for honesty and integrity in Sunday-school teaching. He recognizes limitations in the use of the New Testament as a teaching medium; teachers are "to strip the Christian Gospel, wherever that may be necessary, of its original historical garments, and re-dress it in those of our own times." He shows how the New Testament can be taught to children and young people, dealing in turn with the life, death, and resurrection of Jesus, the parables and miracles, the Pauline and Johannine literature, and the Kingdom of God. Professor Jones writes so sensibly and with such refreshing candour that it is a pity to find him harming his cause by extreme statements. He says:—

> "Most modern commentaries seem to have been written for the age of senile decay and not for living and growing youth. They plod on doggedly from dead phrase to dead idea, evading dexterously most

of the difficulties of youth and explaining cumbrously all that is self-evident or obvious. For purposes of educative instruction they are mostly barren and useless. . . ."

The little commentaries that lie before us show how wide of the mark this statement is. The enterprise of Messrs. Jack has given us revised editions of the *Century Bible* volumes dealing with the Gospels. In these (with the exception of *John*, where much recent work might have been incorporated with advantage) a real effort is made to utilize the scholarship of the last twenty years. The space saved by the omission of the A.V. is used for additional notes, and Canon Box and Dr. Bartlet are thus able to give us practically new commentaries on *Matthew* and *Mark*, exhibiting the learning and judgment their names suggest. In these volumes the sources are indicated, as they have been previously in Old Testament volumes. The illustrations in the first volume (*Acts*) of the *Clarendon Bible*, edited by the Bishops of Newcastle and Ripon, are themselves sufficient to repel Professor Jones's attack. Canon Blunt prints the R.V. text, with full Introduction and Commentary. His scholarship is sound but sometimes so detailed that we cannot see the wood for the trees, and to have the commentary at the end of the volume does not make for easy reading.

With aids like these commentaries we do not see why the training of teachers in modern Biblical scholarship should not proceed so rapidly as to revolutionize our schools within a generation. At present many children are being taught to regard the Bible and life altogether wrongly, and when they grow up they will show their resentment by detaching themselves from all religious institutions, considering that their teachers either did not know the truth or did not teach it. Professor Jordan essays the task of showing how modern Biblical scholarship regards ancient Hebrew stories, and his introduction deserves careful study. His examination of stories from the creation onwards will perhaps be too advanced for the ordinary teacher, but the minister or training class leader should find it useful.

If all Christians had been as forward in the work of Christian education as the Friends, this article would not have been written. Not only do they provide splendid schools for their own, and other, children, but they lead the way in sound scholarship and modern methods. The two Quaker books before us show how difficulties can be overcome. How shall a denomination (but are the Friends a denomination?) tell its story in a way to appeal to its young people? The fact that Mrs. Holdsworth's beautiful *Book of Quaker Saints* has gone to a third edition supplies the answer; with care and imagination, and with affection—alike for the subject and for those for whom the book is intended—it is possible to make an ancient story live and thrill youthful minds. Dr. Rufus Jones's little book does the same thing for the Gospels. Learned scholar though he is, Dr. Jones can tell a story with freshness and simplicity, and his book is an exemplar for all teachers.

Our own denomination is taking a proper share in religious education. Its monthly journal, *Teachers and Taught*, is being found of great service by all engaged in Young People's work, and the graded *Concise Guides* are very well done. The Report of the recent *Commission on Christian Education* covers a good deal of ground and offers many valuable suggestions, though it might have been wise to restrict the scope of the inquiry, and, in a more limited field, to make more use of the experience of the United States. This does not mean that the *Report* should be neglected; every minister should give it serious consideration.

Mr. Braley's book we found disappointing, especially after a stimulating introduction, in which—after making the striking admission that "the religious instruction in Council Schools is often much better than that given in Church Schools"—he makes the wise proposal that Sunday-schools should make their syllabuses fit in with those of the day-schools, for "it is perfectly futile to teach children badly on Sunday what is taught well on weekdays."

The rest of the book is devoted to elementary psychology and pedagogy, with suggestions for teachers' preparation and practical work, and a chapter, not very relevant, on psycho-analysis. Altogether Mr. Braley does not give us a very clear picture of his *Sunday School in Utopia*. One positive fact about it is that the superintendent "must be loyal to the clergy of the parish. I know a Church Sunday-school where the Superintendent is a Baptist!" Such a shocking catastrophe will, of course, never happen in Utopia, where, it is to be hoped, there will be no Baptists or "sich-like," but we shall all be loyal to the clergy of our parish! Mr. Braley is a Master of Method in a Training College; his book convinces us that there is indeed abundant need for religious education.

EDITOR.

PROGRESS

The Golden Bough. By Sir J. G. FRAZER, F.R.S., F.B.A. Macmillan. 1922. Abridged edition. 18s.

Progress in Religion to the Christian Era. By T. R. GLOVER, M.A., LL.D. Student Christian Movement. 1922. 10s. 6d.

History of Roman Religion. By W. R. HALLIDAY, B.A., B.Litt. Hodder and University of Liverpool. 1923. 5s.

An Outline of History. By H. G. WELLS. Cassell. 1923. Definitive edition. 21s.

Christianity and Progress. By H. E. FOSDICK, D.D. Nisbet. 1922. 6s.

History and Progress. By H. D. OAKELEY, M.A. Allen & Unwin. 1923. 10s. 6d.

The Christian Revolution. By H. T. HODGKIN, M.A., M.B. Swarthmore Press. 1923. 7s. 6d.

The Coming Renaissance. Edited by Sir J. MARCHANT, LL.D. Kegan Paul. 1923. 12s. 6d.

Orthodoxy. By the Rt. Hon. H. A. L. FISHER. Lindsey Press. 1922. 1s.

All who have been rudely disturbed in their conception of progress by the events of the last decade and by the daily tolling of the Dean of St. Paul's bell will find the reading of these nine volumes a good tonic and a liberal education. It may be granted that at the end of the nineteenth century mankind had come to believe too easily in automatic progress, and many defined progress (in Professor Zimmern's words in *The Coming Renaissance*) as "more comfort, the greatest comfort for the greatest number." We had too readily come to think that Condorcet had been right, and "the human race, freed from its chains, was marching with a firm tread on the road of truth and virtue and happiness." There was a divine event, to which the whole creation was moving, and we had begun to imagine that, after all, it was not so very far off.

Then came the catastrophic events of our time, bringing with them inevitable reaction, and so to-day it is the fashion to decry progress, to point

to Tutankhamen's tomb or Plato's *Republic* and say: "Behold! Does your twentieth century boast anything like this?"

The course of study afforded by these books will prove a steadying influence to any whom this reaction has reduced to panic or dismay, for no one can survey the ground from *The Golden Bough* to *The Christian Revolution* without realizing that the world has definitely improved with the centuries, and we can still say our "Amen" to John Richard Green's words: "It is on the very idea of progress that my faith, my deep and intense faith, rests."

One does not know what to admire most in Sir J. G. Frazer, the assiduity with which he accumulates facts from all ages and lands—Lord Bryce wisely says in his posthumous book just published that "there is nothing human but casts some light upon other things human in other days and places"—the deftness with which he deploys them, or the charm and fascination of his literary style. He and his publishers are to be congratulated on this abridged edition of *The Golden Bough*, for it will be read with delight by many who have long desired to peruse the learned investigator's writings, but have been hindered by lack of time and means from studying the twelve volumes here summarized.

We have read every word of this edition with pleasure and with profit. If at times it has seemed that in his desire to accommodate new facts to his theory Sir James has leaped with agility from one point to another in his argument; if occasionally we have found him on the other side of the stream, with neither bridge nor stepping-stones to show how he got there, this is probably due in part to the abridgment, and, in greater part, to our own ignorance. Generally, however, the non-specialist reader is carried forward step by step.

Though Sir James has no rival in his subject, it is pleasing to note that he preserves an open mind and is willing to adopt suggestions and revise his opinions in the light of new data. We trust that his fruitful researches may be long continued.

Nonconformity is not without its pride in the Public Orator of the University of Cambridge, whose latest book begins with magic and traces the development of religious ideas in Syria, Greece, and Rome down to the Christian era. Dr. Glover brings to his task wide classical learning and a practised pen, as well as that touch of superiority which we must expect in dons from the older Universities. Christians are beholden to him for the able way in which he is re-stating their faith in modern terms, and their debt is increased by these Wilde and Lowell lectures, marked as they are by the characteristics we now associate with Dr. Glover's writings. He has at all times one eye on the present, and his lectures are pointed by frequent modern allusions.

> "Cybele was fetched to Rome by the Government during the Hannibalic war to quiet the nerves of the people—a function which our own rulers during our war considered proper to the Churches."

The *motif* of the book is clear in every chapter:—

> "The human mind never took a photograph of a situation; it is not rapid enough, nor stupid enough. There never was in religion, there never is, a standard state of things."
>
> "No religion ever was *semper eadem*. Every religion is always being re-translated, re-interpreted. Even the most orthodox speak the dialect of their day; and, as they of all people are least alive to the strange ways of words, they think in the dialect of their day

and never realize that they are doing it ; so they also re-translate their faith. Translation never leaves an idea unchanged, least of all when it is unconscious translation."

Do we imagine that Dr. Glover moves with a less sure step in Chapter II than in the other chapters ? At any rate, the section dealing with Roman religion is masterly, though it may be supplemented by Mr. Halliday's scholarly little volume on the subject in the *Ancient World* series, a volume which at many points furnishes additional illustrations for *The Golden Bough.*

Even in the comparatively short period covered by Dr. Glover—or even by Mr. Halliday—progress is evident, for the Augustan revival of the old religion was superficial only, but it is when we take the widest of all surveys that the reality of progress becomes a conviction. The definitive edition of Mr. H. G. Wells's *Outline of History,* well illustrated and with very good maps, is before us. It has been called " an incitement to history," and the description is just, for Mr. Wells always stimulates and gives one " furiously to think." To criticize this stupendous work is as easy as to criticize an anthology, and as unfair. The task Mr. Wells set himself was to begin the story of the world long ere chronology was known, and not only to bring it down to " the growing estrangement of France and Britain " in 1922, but to proceed to forecast " the next stage of history." Mr. Wells writes with his usual acumen, and his *Outline* will be for some time a useful book of reference. The predilections and prejudices of the author appear most plainly in the balance and proportion of the work, but they are so obvious that the reader need not be warned against them. It is interesting to note that there is no reference to Congregationalism or Independency, while the Fabian Society and the " Ford businesses " are mentioned ; profiteering is noticed, but not prohibition ; Kipling, but not Browning ; and while mention is made of F. E. Smith and Sir Edward Carson, we see no mention of Vico, Hobbes or Hegel. Strangest of all is the absence of any reference to Calvin, one of the greatest of history makers, this being the more remarkable as a page is given to Loyola. The work, however, is a great achievement, and the mere existence of a volume of such universal range is one of the clearest indications of progress.

Dr. Fosdick's book will probably be more widely read than any of those so far noticed. It is more popular in its presentation, but it is indeed " good stuff." If it is for teaching like this that the author of *The Manhood of the Master* is accused of heresy, we should rejoice to be on his side, and ashamed to be seen with his accusers.

Dr. Fosdick, no less than Dr. Inge, ridicules the " superstition of automatic progress," and so does Mr. Fisher in his " Essex Hall Lecture." The ex-President of the Board of Education calls himself a meliorist, and believes that " upon the whole the world is improving, or that it will improve." This does not sound very confident, and when Mr. Fisher goes on to say that " human nature changes little, if at all," and that if the plague of Athens were to be repeated in London, we should see the dissipation and neglect of laws sacred and divine described by Thucydides, it becomes evident that his " meliorism " is of a very qualified kind. Dr. Fosdick uses a seventeenth century New England epidemic in strikingly different fashion ; then all the people flocked to the church to pray ; now in similar circumstances the churches are closed by official order and popular consent, and the people put their trust in science !

In a very able survey of Greek, Roman, Hebrew, and modern contributions to life and thought, Dr. Fosdick shows that he is not blind to the fact

that degeneration is often manifest. He claims, however, that the scientific approach to life is altogether inadequate, and as man "cannot live in a universe of uninterpreted facts," there is need for religion. As there is no "automatic progress toward an earthly paradise," the primary need of the time is "a fresh sense of personal and social sin," and, in a very fine chapter, the writer emphasizes the necessity of combining individual regeneration with social endeavour. The "Perils of Progress" (superficial optimism, reliance on social palliatives instead of radical cures, and the assumption of superiority over the past) are pointed out, and the relation of the idea of Progress to the idea of God discussed.

The book is always frank and outspoken, and the author's words—whether he is speaking of drink or war, the Bible or the Churches, politics or industry—are direct, fearless, and challenging. He invariably goes to the root of the matter, and is not satisfied with surface treatment. For example :—

> "We rejoice over some slight disarmament, as though that were the cure of our international shame, whereas always one can better trust a real Quaker with a gun than a Thug without one."

We thank Dr. Fosdick for a powerful, searching, and eminently Christian book.

The title of Miss Oakeley's book raised hopes which a perusal of its pages did not satisfy. The volume is named from its first essay, and the lectures that follow are on more or less related subjects, but it is impossible, in a series of addresses delivered on all manner of occasions and at various dates between 1899 and 1922, to get anything like reasoned development of one theme. As a study of progress, the volume has, perhaps, most value in showing the growth of Miss Oakeley's own philosophy, and altogether it is on the philosophical side that the strength of the book lies.

Dr. Hodgkin's *Christian Revolution* is longer than most of the volumes in the series to which it belongs, and that, perhaps, is its chief fault ; had it been pruned to the size of the author's *Lay Religion*, it would have been much more effective. Everything Dr. Hodgkin writes is of fine spirit and altogether wholesome, and this book is no exception. The statement of principles in the first chapters, and their application to home, school, church, industry, and nations in the second part are all of value, and the appendixes contain interesting information. The author believes that there has been some progress in "the understanding and application of ethical ideas to society," but it has been very slow, and due entirely to the emergence of isolated "revolutionary spirits." To increase the number of such, and to get them to work together, all filled with the belief that "prudence is the deadly sin" and ready to make sacrificial ventures of faith and service, is Dr. Hodgkin's plan for accelerating progress and bringing about the desired revolution.

Sir James Marchant has hitched his wagon to a galaxy of stars—statesmen, publicists, scientists, divines—in *The Coming Renaissance*, but there is nothing better in the book than Dean Inge's somewhat caustic Preface, which provides a necessary brake on the jaunty optimism implied in the title. The essays are of very varying merit, but there is suggestion in them all, and those by Mr. C. F. G. Masterman, the Bishop of Lichfield, Dr. J. C. Carlile, and Dr. Maxwell Garnett are especially useful. The editor might have corrected his contributors' proofs with greater care—but that is a dangerous thing for an editor to say !

We end as we began. The reading of these books has reassured us that there is progress. While it must continually be emphasized that progress is only by human effort, we do believe there is truth in Turgot's dictum, that "the total mass of the human race marches continually, though sometimes very slowly, towards an ever-increasing perfection." A survey of the history of the world does indicate that there is movement—to quote Professor J. A. Thomson's essay in the volume last noted—

> "towards the fuller embodiment of those values which mankind at its best has always regarded as best, namely, the True and the seeking of it, the Beautiful and the making and enjoying of it, and the Good and the doing of it." EDITOR.

Men, Women, and God. By A. H. GRAY, M.A., D.D. Student Christian Movement. 1923. 4s. (paper 3s.).

Every-day Religion. By E. S. WOODS, M.A. Student Christian Movement. 1922. 5s.

The Student Movement has produced nothing better than these two books —and that is no faint praise. Dr. Gray's "discussion of sex questions from the Christian point of view" will be welcomed by all thinking young people, and it can be unreservedly recommended as a sane and healthy contribution to a most difficult subject. The writer's wide experience, clear statement, and earnest faith make him a safe guide for young people and parents alike, and we have read no sounder advice to the newly married than the excellent chapter on "The Art of Being Married." Dr. Gray does not minimize the place of sex in normal life, but there is no "sex obsession," and the part a living faith in God can play in making sex the holy and helpful thing it should be is well brought out. We are not able to follow Dr. Gray in every detail—we do not think *grandes passions* are as common among girls as he suggests, and, though we have seen similar figures before, our experience indicates that the 75 per cent. on p. 10 is altogether too high—but for the readers for whom it is intended the treatment is admirable. (An appendix on "Some of the Physiological Facts" is contributed by C. E. Gray, M.D., a brother of the writer.) There is still room for a book that will cover the same ground for the working classes, and we trust that in it the writer will emphasize, even more strongly than does Dr. Gray, that the best means of birth-control is self-control.

Mr. Woods's book could be used by study circles with great advantage. The writer possesses insight and enthusiasm; he has a quick mind, and not only thinks clearly, but writes with passion and power. To him Christianity is a dynamic which can transform the whole of life, for society as for the individual; it is a way of living, and of living together. The book deals with the relation of Christianity to Work, Recreation, Money, Sex, Health, Beauty and Thought, and it contains, not only many suggestions deserving the consideration of individuals, but also eminently practical advice to Churches and societies. Mr. Woods makes a real attempt to describe a Christian civilization, and to outline the way to realize it. His apt quotations from prose and poetry contribute in no small measure to the success of a very valuable book. EDITOR.

The Idea of Immortality. By A. S. PRINGLE-PATTISON, LL.D., D.C.L. Oxford: Clarendon Press. 1922. 12s. 6d.

These Edinburgh *Gifford Lectures* will be cordially received, alike for their form and their content. It is rather unusual for eminent philosophers

to write books that can be read easily by non-philosophers, so often is philosophy nothing more than the translation of common sense into a terminology "not understanded of the people." Professor Pringle-Pattison, however, has given us—except perhaps in Chapters IV and V—a series of lectures which no intelligent person need fear to tackle. Clear and lucid exposition (witness the masterly summary of Lotze in the note on p. 81) joins with apt quotation to present a treatise on immortality that will be of great service.

The Professor is bound to no school, but he follows the argument whither it leads him; in Horace's phrase he would say:

> Sworn to no master, of no sect am I,
> As drives the storm, at any door I knock.

While giving full consideration to the Christian doctrine, he is nevertheless concerned to emphasize that—to quote Sir G. A. Smith—"the hope of immortality is one of the secondary and inferential elements of religious experience." He examines in turn primitive ideas, the views of the Hebrews and the Greeks, and the teaching of Plato, and then summarizes the changing views of the Self in two lectures on "Mind and Body." Lectures on Karma, Reincarnation, and Personal Immortality lead up to the very interesting final chapters, in which the author's conclusions are stated. The volume, in spite of some serious and striking omissions, is an excellent historical summary, and its constructive sections are full of stimulating thought. The statement that the confidence and joy in eternal life which mark the New Testament are not "the exclusive property of any single faith" might have been explained or qualified with advantage.

EDITOR.

A Short History of Christianity. By SALOMON REINACH; translated by FLORENCE SIMMONDS. Heinemann. 1922. 10s. 6d.

M. Reinach writes in the ironical tone of Voltaire, whom he frequently quotes, and from the critical standpoint of M. Loisy. It must be pleasant to be as confident about anything as M. Reinach is about everything; with equal assurance he deals with the first century or the twentieth, the Apostolic Age or the Methodist Revival. The result is a volume which is readable without being reliable. Little care seems to have been taken in planning it. There is too much about France; Dante is not mentioned; there is no reference to Praise or Prayer, Hymns or Worship; but, in a volume of 200 pages, two pages are given to Freemasonry and two to the Dreyfus case. The same carelessness is revealed in small things: in half a dozen lines in one of the bibliographies we have *Th.* Firth for *C. H.*, *R.* Gardiner for *S. R.*, and Rufus *H.* Jones for Rufus *M.* On the previous page is a reference to "E. Jayklem," *Intolerance in the Reign of Queen Elizabeth.* The volume on our shelves is by A. J. Klein; M. Reinach evidently dictates to a stenographer and never looks at the resulting type!

On the whole M. Reinach gives the impression of being just "out of his depth." He often shows ignorance of recent research, e.g. on the date of the birth of Jesus or on the Anabaptists, while anything he does not like in the N.T. is described as "obviously an interpolation." To what denomination do these officers belong: "*elders* elected by the communities, *doctors* entrusted with preaching, and *servitors* or *deacons*"? We wonder if Dr. J. H. Shakespeare recognizes the Baptists?

EDITOR.

Mediæval English Nunneries. By EILEEN POWER. Cambridge: University Press. 1922. 35s.

We have learnt to look to the Cambridge University Press for scholarly volumes containing the results of historical research, and this book deserves to rank with the best of them. Miss Power's study of English nunneries from 1275 to 1535 will at once become an authoritative work, for it is a real contribution to mediæval history. With painstaking and accurate scholarship she combines sound judgment and descriptive power of no mean order, and, we are glad to note, she does not lack a sense of humour. Historical research, in so far as it deals with human beings, is always interesting and frequently humorous, and it is a pity that so many scholars consider that a work of history cannot be sound and reliable unless everything that savours of humour and high spirits has been carefully eliminated. Miss Power, happily, is of another opinion, and therefore her book lives—and it is no less history for that.

Life in the nunneries is examined from every point of view, and, on the whole, they come out rather badly, especially on the moral side. This is inevitable, for, as this book shows again and again, conventual life was flying in the face of human nature. It is only a chosen few who have aptitude for the ascetic life, and the nunneries were filled with many who were there, not because of vocation, but through parental desire or hard circumstance—an easy way to get rid of unwanted, deformed, or defective children was to place them in a nunnery. In general, too—and Miss Power does well to emphasize this—the nuns were uneducated; they could not even read Latin, much less write chronicles or illuminate manuscripts. Satan naturally found mischief for idle hands and minds, and it is as easy to multiply examples of the quarrelsomeness and immorality of the nunneries as it is of their poverty and ignorance. Miss Power wisely says: "Controversialists have fought *ad nauseam* over the truth or falsehood of the scandalous *comperta* of Henry VIII's Commissioners, without understanding that for nearly three hundred years before the Dissolution the *comperta* and injunctions in the registers give a picture of English monasticism coloured by no ulterior motive."

Special mention should be made of the chapter on the nun in mediæval literature, and of the appendixes, especially those dealing with French and German nunneries. There is a useful bibliography.

EDITOR.

History of the Free Churchmen called the Brownists, Pilgrim Fathers, and Baptists in the Dutch Republic, 1581–1701. By the late J. DE HOOP SCHEFFER, D.D. Memoir and translated by J. de Hoop Scheffer. Edited by W. E. Griffis, D.D. Ithaca, N.Y. Andrus & Church. 1922. (No price stated.)

The Pilgrim Press. A Bibliographical and Historical Memorial of the Books Printed at Leyden by the Pilgrim Fathers. By RENDEL HARRIS and STEPHEN K. JONES. With a chapter on the Location of the Pilgrim Press in Leyden, by Dr. PLOOIJ. Cambridge: Heffer. 1922. 7s. 6d.

Filial regard and editorial care should have prevented the issue of the first of these books in its present state. It is not merely that misprints abound and the translation is bad (passages such as this frequently occur: "His success sharpened his colleagues. Chatterton and Whitgift's jealousy, who came to hate his person"), but no attempt has been made to bring the book up to date. Dr. Scheffer died in 1893, and a considerable

amount of research on the subject has been published during the last thirty years ; but there is no indication that the editor has seen—to mention three works only—Dr. Whitley's standard edition of John Smyth's writings, Mr. Dover Wilson's *Richard Schilders*, or the present writer's *The Brownists in Norfolk and Norwich.*

It must be said, too, that, even considered as a work of a generation ago, the volume is unsatisfactory. When Dr. Scheffer is dealing with "Free Churchmen" on Dutch soil, he is on fairly sure ground, and some of his appendixes are not without value, but the account of the development of Puritanism in England contains ludicrous mistakes, and it is a pity the author did not confine himself to the period and land he had investigated at first-hand.

The most surprising feature of the editing is the absence of reference to Douglas Campbell's *The Puritan in Holland, England, and America.* Published in America in 1892, this scholarly work was written to emphasize the influence of Dutch ideas and ideals on the beginnings of American life. As Dr. Griffis insists on the same point, it is strange that he should ignore this valuable support.

The second volume is an examination of the publishing activities of the Leyden Separatists in the years that preceded the sailing of the *Mayflower.* It is the work of three writers, and from internal evidence we should imagine that it is as certain that Dr. Harris wrote the Introduction, as that Dr. Plooij wrote the chapter indicating the location of Brewster's printing-house. Mr. S. K. Jones, the sub-librarian of the Dr. Williams Library, is probably responsible for the Bibliographical Appendix, and the two English scholars together for the chapter on "What did Brewster print ? "

We can plainly see Dr. Harris in the learning and wit of the Introduction, as well as in its willingness to accept a striking conclusion on insufficient evidence. Incidentally, we may remark that too many of our scholars waste time on Dr. R. G. Usher, whose depreciation of the Pilgrims shows all the ignorance and prejudice expected by those who knew his first book on *The Presbyterian Movement,* some of the statements in which Dr. H. W. Clark described as "extraordinary." The subtlety of the conjectures that Williamson was Brewster, and that the "great iron screw" used in the *Mayflower* storm was from the printing-press, claims our admiration ; but to make Wincob also into Brewster seems a little bit too fanciful.

The book is, however, a real contribution to our knowledge of the printing activities of the Separatists in Holland, and it represents, on the bibliographical side especially, much hard work. Whether all its findings will stand the examination of expert bibliographers is another question.

It is a pity that a bad slip has been allowed to remain on p. 43, where the date of "An Admonition to the Parliament" (Field & Wilcox) is given as 1593 instead of 1572. EDITOR.

Addresses, Biographical and Historical. By ALEXANDER GORDON, M.A. Lindsey Press. 1922. 5s.

The sight of this book was welcome, and the reading of it gave us great pleasure. Mr. Gordon (had Universities done their duty he would have been "Dr." long ago—Manchester University has been surprisingly slow to honour itself by conferring the degree) is not only the Nestor of Nonconformist historians, he is the Nonconformist Lord Acton. There seems to be no limit to his knowledge of Nonconformists and Nonconformity—

in every century since the sixteenth he seems equally at home—and yet his literary output is but small. Would that Acton's *History of Liberty* stood on our shelves, and by its side Mr. Gordon's *History of Nonconformity*! At present we have to be satisfied with the numerous sketches in the *Dictionary of National Biography* and scattered papers here and there, but the *magnum opus* is missing.

We are glad, therefore, to have this volume of addresses delivered between 1895 and 1910, illuminated as they are with the writer's wide learning and brilliant wit. The darkest pages light up at Mr. Gordon's touch, and his lectures on subjects apparently altogether uninviting are very readable. We hope that Mr. Gordon, who is now over eighty, may be spared to see many more volumes through the Press. EDITOR.

Handley Carr Glyn Moule, Bishop of Durham. A Biography. By J. BATTERSBY HARFORD, M.A., and F. C. MACDONALD, M.A. Hodder. 1922. 20s.

The Life and Letters of Edward Lee Hicks (Bishop of Lincoln, 1910–1919). By J. H. FOWLER. Christophers. 1922. 10s. 6d.

Letters of Principal Denney to his Family and Friends. Edited by JAMES MOFFATT, D.D., D.Litt. Hodder. 1922. 7s. 6d.

We have here the lives of two Bishops and of one who exercised episcopal influence in the Church to which he belonged. Together they afford a very interesting study of the religious life of the last half-century.

Why is it that Free Churchmen so often find it easier to work with High Anglicans, with whose opinions they emphatically disagree, than with "Low Churchmen" of the "Evangelical School" associated with the Wycliffe and Ridley Halls, *The Record*, and the Keswick Convention, with whom they might be expected to have much in common? Perhaps this life of the late Bishop of Durham will help to supply the answer. In it there is told the story of a member of a learned family, who was both scholar and saint, and whose long life was entirely devoted to the service of the Kingdom of God. In his father's parish at Fordington, in Cambridge (in many capacities), in his diocese, and by his many writings, Moule toiled in season and out of season for his Lord. It would seem that such a life must be entirely satisfying and attractive, and yet it has to be confessed that there is something lacking in its witness. The Bishop of Durham, earnest and good man though he was, shared with the party of which he was an honoured leader conspicuous defects. The "Evangelicals"—they have, of course, no exclusive right to the name—so emphasize the word of Scripture that they seem unwilling to let the Spirit "guide them into all the truth"; they employ a dialect now so antiquated that it might almost be called obsolete, and their failure to apply the Gospel to modern life and express it in modern terms often makes them narrow in sympathy and outlook.

Canons Harford and Macdonald have done their work well, though occasionally there is detail which will interest only those connected with Ridley Hall. It is a pity the biography could not have been produced at a lower price.

There is welcome change of atmosphere when we come to Mr. Fowler's short but admirable life of Bishop Hicks. We can breathe freely, for Hicks was first and foremost a *man*, and if we may say so, a "good fellow." With academic gifts of no mean order, and in early life an acknowledged authority on Greek inscriptions, he might have spent his life to advantage in cathedral or college, cloister or museum. There came to him, however,

an insistent call from a people unevangelized and enslaved by drink, and in season and out of season, at Fenny Compton, Manchester, and Lincoln he spent himself for them.

Comparison between the subjects of these two biographies is, as we have suggested, forced upon us. Both were scholars, and perhaps both were as nearly saints as human beings can be, but they were strikingly different. Hicks had a strength on the practical side which Moule seems to have lacked; possibly his first-hand experience of men and of the might of evils like drink in Salford gave him a contact with the realities of life that Moule never possessed, and also enabled him to preach and speak to the people in their own tongue rather than in a language dying or dead.

Dr. Denney was also a scholar, but it is good for us to see him as revealed in these letters—as affectionate husband (life was never the same for him after his wife's death), a devoted pastor, and a faithful friend. These letters, which are complementary to those to Sir W. Robertson Nicoll already published, cover the period from 1879—when Denney made a trip to Germany after taking a brilliant degree at Glasgow—to his death in 1917. Edited by Dr. Moffatt with his usual skill, they are full of interesting judgments of books and men, often with a slight but characteristic flavour of vinegar. Of a portrait of Machiavelli, he says: "He looked a sensible, straightforward, dependable man, the very model of the best kind of Presbyterian elder." Denney was never a popular preacher, and he knew it. He writes: "An illustration is my despair"; and again: "He always had a telling illustration of some kind or other. I *never* have an illustration—the analogical faculty seems to be totally lacking."

EDITOR.

The Decadence of Europe. By FRANCESCO NITTI. T. Fisher Unwin. 1923. 10s.

If Britain is to Live. By NORMAN ANGELL. Nisbet & Co. 1923. 2s. 6d.

The Decay of Capitalist Civilization. By SIDNEY and BEATRICE WEBB. Allen & Unwin. 1923. 2s. 6d.

These three books form a trilogy dealing with different aspects of what is, after all, a single problem, within which are contained and out of which arise all the variety of issues confronting statesmanship to-day.

Signor Nitti, as the title of his remarkable book indicates, treats of the moral, political, and economic decay of Europe as manifested by the formulation and imposition of the economically disruptive, politically dangerous, and morally unjust terms imposed upon the defeated nations—a cynical "settlement" which in many articles violates both in principle and in detail the pledged word of the Allies as expressed by ex-President Wilson in his memorable "Fourteen Points." It is European as distinct from nationalist in its outlook, and it pours a broadside of shattering criticism on the work and the plans, the motives and the policies of the political surgeons of Europe. It is a powerful and incisive analysis of the present maladies of Europe and their origins, and with trenchant force the author exposes the grave perils and evil consequences to which the corporate life of Europe is being doomed by the handiwork of the victorious statesmen.

Mr. Norman Angell, a genuine internationalist both in spirit and in aim, deals with the future of Britain in the light of existing conditions produced in Europe by "the disintegration due to the nationalist basis of the European political system," and he sets out to show that Britain's real interest and well-being lies, not in a perpetuation of that system, but in its substitution by an international system which shall do away with arbitrary political

frontiers, hampering customs barriers, the futile competition in armaments, exploiting rivalries, and the like. Unless this is done, the processes of decay and decline which are now seen at work will further undermine the already extremely precarious stability of the world, and no country will suffer more than Britain from the disintegration and chaos that will ensue. Mr. Angell might well have entitled his book *If Britain is not to Decay*.

Mr. and Mrs. Webb go even deeper in their analysis of present-day decay, and examine what is called Capitalist Civilization, by which is meant "the particular stage in the development of industry and legal institutions in which the bulk of the workers find themselves divorced from the ownership of the instruments of production, in such a way as to pass into the position of wage-earners, whose substance, security, and personal freedom seem dependent on the will of a relatively small proportion of the nation."

All three show that modern institutions, systems, and policies are directed in the main by the motive of "gain"—by a desire to exploit either individuals, nations, or people generally, without reference to, or with not very much regard for, the common weal. Together they make a terrible indictment against the old order, old motives, old methods and policies, and prove their case that a new orientation is essential in human affairs.

On the morrow of the signing of the Treaty of Versailles, General Smuts declared in an interview that "there are territorial settlements which will need revision. There are guarantees laid down, which we all hope will soon be found out of harmony with the new peaceful temper and unarmed state of our former enemies. There are punishments foreshadowed, over most of which a calmer mood may yet prefer to pass the sponge of oblivion. There are indemnities stipulated, which cannot be enacted without grave injury to the industrial revival of Europe, and which it will be in the interests of all to render more tolerable and moderate."

One might almost think that Nitti had taken this passage as a text. "Peace is, above all things," he writes, "a state of mind. Armies can indeed maintain a state of coercion, but not a state of peace." In this pregnant passage the Italian ex-Premier touches one of the fundamental evils of European statecraft. Peace is absent from Europe to-day, not because of the lack of desire for peace, but because Governments do not possess that state of mind which alone will ensure peace. "The war destroyed many millions of men and enormous quantities of wealth. But an even greater amount of wealth has been destroyed by the peace, which was conceived in hatred as a method of continuing the war and of goading the conquered peoples to those forms of disorganization which bring inevitable ruin. The peace, perhaps, will kill more men than the war." Persons who are informed on the conditions of life in Europe during the last four years will not be disposed to take exception to this terrible word-picture drawn by Nitti.

That it is true is due largely to the fact that parts of the Treaty were designed less to benefit the Allies than to injure their late enemies. "I conceive of life after the war," said Clemenceau in the French Chamber, "as a continual conflict, whether there be peace or war. . . . Peace is war conducted with other weapons." This is the spirit in which the Treaty was conceived, and in which it has been applied to Germany right down to the present moment. "The deeds committed in Germany," writes Nitti, "and in the neighbouring conquered countries by the representatives of the commissions of control, of the Reparations Commission, and of the military commissions, the speculation in misery, the cynicism of appropriating the goods of the exhausted enemy, are deeds without precedent." How can there be peace with such conditions, or even partial, let alone universal,

disarmament? "The more acts of injustice increase, the more ill-feeling increases; and the more ill-feeling increases, the greater becomes the trepidation of the victor, who wants bigger armies." On the Continent of Europe there are more men under arms now than in 1913, although the beaten nations are almost entirely disarmed, and despite the fact that all the Continental nations are enormously worse off than they were before the war. France alone is maintaining a much larger army to-day against an unarmed Germany than the latter country maintained in pre-war days against an armed France and an armed Russia.

As regards reparations Signor Nitti is especially outspoken. "If the German indemnity, camouflaged under the name reparations, were anything but a method of strangling Germany, and of vivisecting the German Empire, the absurd demands would have been abandoned by now, and a way would have been found of adjusting the debts and credits of the various countries, and of arriving quickly at a complete liquidation, which would allow the occupation of the Rhine to be removed, leaving Germany freedom of movement. But," he adds, almost in Norman Angell's words, "facts are valueless when politicians, swayed by hatred and misled by a lying Press (which is dangerous by its very ignorance), do nothing but misinterpret daily every clear vision of reality and every honest conception of social life."

Nothing has contributed more to Europe's economic chaos, industrial disintegration, political and social distress and moral decadence, than the statesmanship, or rather the lack of statemanship, represented by the Peace Treaty and the obdurate official refusal to cancel, revise, or modify provisions which act as an impassable barrier to the reconstruction of the political and economic life of Europe. All the men who were chiefly responsible for the Treaty of Versailles have fallen from place and power; but the Treaty remains unaltered—a formidable but two-edged weapon in the hands of their successors, one at least of whom is determined to use it ruthlessly to render Germany as impotent economically as she has been rendered militarily. Slowly, under the pressure of bitter experience and remorseless facts, the road to salvation is being discerned by growing multitudes in all countries, and nothing has quickened this discernment more than the military occupation of the Ruhr and the disastrous consequences which have followed in its train.

It is impossible adequately to cover all the important issues so exhaustively and fearlessly dealt with by Signor Nitti. One cannot read *The Decadence of Europe* without being deeply moved by what the author relates and the conclusions to which he points, nor remain untroubled in mind and spirit by thoughts of what evil fate may yet be in store for Europe unless sanity returns to the councils of her statesmen and a courageous attempt is made by them to deal speedily with the root causes of her growing decadence, which are to be found in the document mis-named the Treaty of Peace.

Naturally and inevitably Mr. Norman Angell traverses much of the ground covered by Signor Nitti, but his chief purpose in so doing is to emphasize the extreme danger to Great Britain in any policy of economic imperialism. He is concerned, to use his own words, "with a problem of economics." His starting-point is the incontrovertible fact that our internal resources are utterly inadequate for the needs of our population, and that consequently the British people are dependent to a great extent upon the surplus of foreigners. But that surplus is declining, largely because of the paralysis of international trade and of the credit system, due, in its turn, to the nationalist basis of the European political system. The

stability of the present system cannot be ensured by the political and military preponderance of one Power or group of Powers imposing its will on a rival.

Nor is "splendid isolation" an alternative security. The only alternative is a policy of economic internationalism—a "code of economic intercourse," to be impartially enforced by the pooled power of the nations behind it. I doubt whether many of our people realize the urgency of the problem dealt with by Mr. Angell, or recognize in it a serious threat to the well-being of our nation. It is the national aspect of an international problem which must be solved if the decline that has set in over the whole world is to be brought to a halt and economic health restored.

The main thesis of the book by Mr. and Mrs. Webb is that the capitalist order is breaking down, is "dissolving before our eyes," just as previous civilizations, considered in their time to be permanent, have passed away. It enthrones the wrong motives. It might, indeed, be said that the authors show the fundamental causes of the problem whose effects are dealt with by Nitti and Angell. They lead up to "the conclusion that the failure of the reign of Capitalism, as the principal form of the nation's industrial and social organization, must now be recognized and admitted." To quote the words of the Archbishop of York: "The motives governing individuals and classes and States were non-Christian—self-interest, competition, the struggle of rival forces. Now these motives have over-reached themselves. They are breaking the fabric which they built." It is for the transformation of these motives that Mr. and Mrs. Webb reason, and they do so with conviction and irresistible power.

The supreme task before us, as a perusal of these books brings home to every honest mind, is to *moralize* our political and economic life. Of that process, on the international field, the League of Nations, as yet in an almost embryo stage, is the symbol.

ARTHUR HENDERSON.

Belief in Christ. By CHARLES GORE, D.D. Murray. 1922. 7s. 6d.
The Life and Teaching of Jesus Christ. By A. C. HEADLAM, D.D., Bishop of Gloucester. Murray. 1923. 12s.

The problem of the Person of Christ is one of perennial interest to the Christian Church, and of first-class importance. Jesus is far more than the founder of Christianity. He *is* Christianity. On Him, on His revelation of God and man, on His saving power and living presence, the whole system depends. "What think ye of Christ?" is therefore recognized by the Church as the most crucial of all questions. The attempt to answer it has been the dominant factor in modern theology, and is likely to remain so for some time to come. Books on the subject are innumerable. Here we have to consider the two latest by the two most competent theologians in the Anglican Church, and they are both welcome.

Dr. Gore's *Belief in Christ* is the sequel to his *Belief in God*, and the second member of a trilogy in which he seeks to re-state the whole of Christian theology for the modern mind. It is a full, capable, and intensely individual treatment of the subject, marked by the charm, sincerity, and earnestness which distinguish all his work. Though often controversial, it is quite positive in tone and a real contribution to the theology of the subject. Dr. Headlam's book, as its title indicates, is historical and expository. It is solid and learned, and betrays on every page both scholarship and judgment. The present volume, however, is

only a fragment of a larger work, the object of which is to defend the credibility of the traditional view of the life and teaching of our Lord. In this respect at least it comes strictly into line with the aim of Dr. Gore's book, which may be said to be to establish the traditional view of our Lord's person. On the historical side the two works march together and are in substantial agreement. They start from the now generally accepted critical position regarding the Gospels in its more moderate form. They assert the priority of St. Mark, and the dependence of St. Matthew and St. Luke on St. Mark, and on a second source Q or the Discourses. The fourth Gospel they regard as standing by itself, but as having a real historical value, and the result of the examination of the documents is, they argue, that the general picture of Jesus there presented may be regarded as historically sound and trustworthy. In Dr. Headlam's volume the study of the antecedents and Jewish background of Christianity is particularly valuable, and adds to the verisimilitude of the story. His chief stress, however, is laid on the teaching of Jesus, which he treats with admirable fullness and insight. Though he only carries the story as far as the Transfiguration, he is surely justified in claiming, as he does at the end, that "there is a homogeneity and consistency about the life and the teaching, which we cannot but look upon as a strong proof of authenticity, and the teaching bears the impress of a single mind." Some of Dr. Headlam's judgments seem a little arbitrary, and his treatment of those who differ from him savours at times of impatience. But these are minor defects in a work whose breadth of outlook, fairness, and scholarship put it at once into the front rank of books on this subject.

Dr. Gore is only concerned with the New Testament history as a foreground for theology. His general aim is "to take a critical estimate of all the evidence which concerns the person of Christ, and to show that the belief about Him which really grows out of the evidence, taken all together, and which best accounts for all the facts, is just the traditional belief in the Incarnation of the eternal Son of God." With this general statement as it stands we should be disposed to agree, but unfortunately Dr. Gore seems to confine his expression of the traditional belief in the Incarnation to the historic creeds of the Church, especially those of Nicæa and Chalcedon. Though he is all for frankness, inquiry, and even re-statement, and though he himself criticizes the definitions of the Councils, regarding them as mainly negative, and as framed to exclude error rather than to state the whole truth, he would yet confine us to the terms they use because they could not have "found at the time better words in which to embody their decisions, nor have I ever seen any better modern terms suggested" (p. 220). Dr. Gore knows that many of these terms have been outgrown, and himself "repudiates" (p. 227) some of the modes of speech which prevailed at Chalcedon, and appeals against them to Scripture. Why then should he not view with more sympathy attempts which have been made to re-state the doctrine of the Incarnation in terms more suited to the philosophy and psychology of to-day? It is impossible to expect intelligent men and women to content themselves with repeating the language of the Church Fathers, and it is surely the task of modern theology to offer something to them that will retain the essentials of the faith but express them in more modern terms. Many attempts have been made to do this, and the curious thing about Dr. Gore's book is the studied way in which they are ignored. True, he criticizes adversely the work of Harnack, Bousset, Schweitzer, and the English modernists, but he seems hardly to be aware that Germany has made other contributions

to Christology which are far more valuable and go not a little way towards preparing for the re-statement that is required. It does not at all follow that because a man cannot accept the terminology of the ancient Councils he cannot therefore be a loyal believer in the divinity of Christ. Modern psychology has rendered the Chalcedonian view of the Person of Christ impossible. Sincerity and common sense alike require that it be re-stated in more intelligible terms. It is a real defect in Dr. Gore's book that it ignores all the attempts to do this that have been made even by English theologians. The Church will never regain its hold upon thinking men and women until it suffers them to express their faith in simple and intelligible terms of every-day speech. It is surely the business of theology to help them to this end and not to tie them down to antiquated forms.

In one other respect Dr. Gore's treatment of his subject is disappointing. His Christology starts with the Old Testament conception of God and of man, and with the idea of a pre-existent Son of God, who became flesh for us men and our salvation. Quite consistently he rejects the belief that we only really know God in and through Jesus Christ. He starts with a ready-made conception of God, partly pagan and partly Jewish, and into this fits Jesus Christ as a picture into its frame. Now, the whole modern tendency is to begin where Luther did, with the historical Jesus, and work upwards from Him to God. By all means let us reject adoptionism on the one hand and deification on the other, but let us start with our feet on firm ground—the story of Jesus in the Gospels, and, if you will, of the Christ of experience. Here we may ask Bishop Headlam to come to the help of his brother Bishop. He has shown that the Gospel story is not merely the reflection of varying currents of opinion in the early Church, but a trustworthy picture of a supreme personality, a coherent and impressive unity, and above all a power unto the salvation of men. We may predicate of Him uniqueness and finality, not because of any metaphysical attributes, but because of the supremacy of His moral nature and the perfection of His consciousness of God. On such foundation as this, strengthened and confirmed by the witness of Christians all through the ages, we may build a Christology which, while not quite that of Nicæa or Chalcedon, will be more capable of finding and saving men. In the life of Jesus Christ we have a new vision both of God and man, of a God who is love and of a humanity that is *capax Dei*. There is something here that men can understand and in which they find hope and peace. If we believe in the work of the Holy Spirit, who takes of the things of Christ and reveals them unto us, we may be sure that He is speaking to this age in its own terms if men have but ears to hear. The great words of Melanchthon are still true both for theology and for the Church: "Hoc est Christum cognoscere, beneficia ejus cognoscere, non naturas, modos incarnationis intueri."

W. B. Selbie.

An Introduction to the Psychology of Religion. By R. H. Thouless, M.A. Cambridge: University Press. 1923. 7s. 6d.

In view of the great interest now taken in psychology and its application to religion, this book may be said to meet a felt want. The subject is one that has attracted German, French, and American writers for many years past, but very little attention has been paid to it in this country. Mr. Thouless's book is therefore very welcome, and all the more so that it presents us with a sober, well-reasoned, and thoroughly modern treatment of the question. The book is refreshingly free from the extravagances with

which we are only too painfully familiar in many modern writers on psychology. At the same time, it is, as it claims to be, only an introduction. While this may be allowed to disarm certain criticisms as to the slightness of the treatment of some aspects of the subject, and some rather serious omissions, it must not blind us to other obvious defects. Mr. Thouless is evidently much more at home in psychology than in theology or the philosophy of religion. His psychological analysis of the religious consciousness is admirable, but he is inclined to build on psychology far more than it will bear. Analysis of the content of religious experience can do nothing either to prove or disprove the objective validity of such experience. Towards the end of his book Mr. Thouless makes too many incursions into the region of philosophy, and is by no means clear as to the limitations of his psychological method. Further, his outlook on religion is too restricted. He draws his illustrations only from Christianity, and his references to other religions are quite meagre. Yet the value of the historical method and of the comparative study of religions for the psychology of religion can hardly be overestimated. There is here a wealth of material which provides impressive evidence as to the part which religion has played in man's social and individual development from the most primitive times until now. The psychological analysis of this material is of the utmost value in demonstrating the fact that man is, and cannot but be, religious. That is, perhaps, the only "apologetic" argument which psychology supplies, but it is worth a good many others.

Such defects as these, however, must not be allowed to obscure the real merits of Mr. Thouless's work. Its tone is admirable throughout, and its balance and sanity are nowhere seen to greater advantage than in the treatment of Freud and other exponents of the New Psychology. It tempts one to say *O si sic omnes!* The book should be read by all teachers of religion. They will find it an interesting and informing introduction to an aspect of religious study that is yet in its infancy, and of which a great deal more will be heard.

W. B. Selbie.

The Christian Science of Thought. By Mrs. Horace Porter. Allenson. 1922. 3s. 6d.

Mrs. Porter has previously written on the Christian Science of Life and of Prayer, and in the present volume she tries to give what might be called a Christian psychology. It consists of a number of rather slight sketches under the general headings: (1) The Power of Thought; (2) Thought and Life; (3) The Way; (4) "Christus Consummator." Their aim is edification as much as instruction, and they should be very useful to those who are interested in the application of psychology to religion but have not the necessary equipment for a thorough study of the subject. Mrs. Porter writes clearly and simply, and if she does not carry us very far she at least keeps a middle path and will not lead us astray. Her method is a very good corrective of some of the vagaries of Christian Science.

W. B. Selbie.

Man and the Attainment of Immortality. By J. Y. Simpson, M.A., D.Sc. Hodder. 1922. 7s. 6d.

Religion and Biology. By E. E. Unwin, M.Sc. Swarthmore Press. 1922. 6s.

These two books are representative of a steady and increasing flow of literature concerned with the relations of science and religion, and devoted to the bridging of the unfortunate schism which has for so long separated

the theologian and the scientific thinker. Dr. Simpson, in his invaluable Introduction, blames the theologian rather than the scientist for this unhappy alienation. He complains that modern theology has lost the synthetic temper of the mediæval schoolmen, and that, "separated alike from metaphysics and from those special sciences that could illuminate and on occasion give it content, it has shrunk in grasp and vision, and so in power, until the religious point of view is considered as absolutely unrelated to anything in politics and economics, science or law," so that it has "come to be thought of as an excrescence and abnormality." It would not be difficult to counter this accusation with an equally cogent indictment against much of the science of the last half-century, which has too often been either militantly anti-theological or contemptuously materialistic. Let us rather rejoice that so many thinkers are busily engaged on both sides in healing the breach and in hastening the time when "mind and soul, according well, may make one music as before."

It is long since a volume has been published which makes so solid and original a contribution to this good cause as Professor Simpson's. He combines in himself some of the finest qualities and qualifications for his task, having the full and accurate mind of a scientist, the warmth of a devout believer, and the large outlook and grasp of a sound theologian; and the result of his study is a book that will rank high in the literature of the New Apologetic.

After detailing in a fresh and living way the proofs of man's antiquity and descent from an animal ancestry, he devotes some eighty closely packed pages to the records of prehistoric man from the pre-Palæolithic remains down to the beginning of history, and comes to the conclusion that we do not find a period in which man was not incurably religious in his outlook, "the distinctive thing about him being his sense of Powers, or a Power, expressing itself in the Universe, with which he instinctively wished to come to some sense of a satisfactory relationship." By way of illustration, he summarizes the evidence and characteristics of the religion of Aurignacian, Mousterian and Neolithic man. His view of the process of evolution is emphatically teleological, not only as regards the stream of life, but the nature of the environment, and he finds the "final end" of evolution in the "progressive development of individuality."

It is here that he comes to his most distinctive contribution to the theology as well as the science of his subject. "Evolution is a movement to ever higher individuation," but even man is not yet a true individual, but is rather "in process of attaining individuality" in the highest sense of "inherent wholeness," being still dependent as regards his natural life on an ever-shifting environment, and being himself in constant process of essential change. He is thus not yet an immortal but an "immortable" being. Naturally, he is as perishable as the rest of creation. But in view of his religious nature, he is capable of coming into "saving" relations with the only eternal, changeless, and ever-vitalizing environment, which is the Personal God fully revealed in Jesus Christ, who is the one true and perfect human individual, in virtue of His perfect oneness with the Father. Jesus is thus the Pathfinder of the human soul, in that He brought to light the true secret of life and immortality in His gospel. Professor Simpson does not deny that others before and apart from Him had discovered this secret for themselves, but in Him it has become an open secret within the reach of all men willing to learn it.

Theologically this amounts to a fresh and original statement of the old doctrine of Conditional Immortality. Whether this is the Christian doctrine of man is highly problematical, and though Professor Simpson

ingeniously endeavours to prove that it is the teaching of the New Testament (so far as it goes), claiming that both Jesus and Paul inculcate this view, his argument does not appear conclusive. It is certainly not the historic doctrine of the Christian Church as a whole. A serious ambiguity runs through the exposition, for he never clearly distinguishes between survival and immortality. Logically, according to his view, it would appear that only those in living touch with their spiritual environment in God can survive physical death. This would run against the conviction of all ancient religions, and negate the universal spiritual instincts of humanity as a whole. The New Testament clearly distinguishes between future existence (as factual) and eternal life (as qualitative). The doctrine of a universal judgment (Rom. xiv. 10) also demands at least the temporary survival of the wicked, though it is the righteous only who attain to the blessed "resurrection" state. The safeguards of virtue and vice are ruinously jeopardized on the postulate that the uncertain moral chances of this life determine every man's fate at death (if Professor Simpson's views of human individuality are sound), for the issues of conduct are never completely revealed in this life, and the doctrine of the inherent dignity of human nature suffers a fatal eclipse.

In spite of these criticisms, this book may be commended on other grounds as an intensely interesting and stimulating study of human origins and destiny, and whether we agree with the author's conclusions on the latter question or not, it is impossible to read it without abundant illumination on some of the vital moral and religious problems of life. It is a close-knit and constructive treatment of an absorbing subject, full of quickening thought on every page. The exposition of the place and meaning of Jesus Christ both historically and cosmologically is a real contribution to religious thought.

Mr. Unwin's volume is much slighter in texture and more general in statement, and has nothing distinctive to tell us on the subject of human destiny, but it may be commended for its sane and balanced statement of the way in which the newer biology can be related to the Christian world-view as a whole. It is a happy indication of the fact that a thoroughly evolutionary science in no way conflicts with the Christian revelation, but that, on the contrary, it is capable of making a valuable contribution to a sound apologetic for our Faith.

E. Griffith-Jones.

The Problem of the Pastoral Epistles. By P. N. Harrison, D.D. Oxford: Clarendon Press. 1921. 12s. 6d.

This study, which deservedly won its author his D.D. at London University, is a real contribution to the difficult subject it handles. It is, within certain limits, a fine example of scientific method—well-informed, open-minded, restrained—and is full of religious feeling and insight. That Dr. Harrison's own theory affords the right solution I am far from convinced: but his wonderfully exhaustive linguistic material, gathered by first-hand research, and his ingenious and lucid exhibition of it in statistical and tabular form, help greatly to prepare the way towards a theory that shall, as the true one must, be satisfactory all round.

Broadly speaking, the special features of this essay are—(1) its examination of the linguistic phenomena of these Epistles, as compared with the other ten Pauline Epistles on the one hand, and with the Apostolic Fathers and the second-century Apologists [1] on the other; (2) its use of the *personalia*,

[1] These two groups, owing to the purely conventional meaning of the former title, largely overlap, a fact for which our author does not sufficiently allow.

or allusions to Paul and other persons mentioned by name, as helping to identify such portions of the Pastorals as Dr. Harrison believes to come from genuine letters of the Apostle, though here embedded in what he esteems artificial compositions of a Paulinist, writing early in the second century.

The work coming under (1) is as mere data, and their tabulation for summary comparison well-nigh final. Its chief defect—and it is a serious one—is *incompleteness in the method* of their use, as applied to writings differing widely in subject-matter and circles represented. The analysis is not searching enough for the complexity of the human factor behind the linguistic facts, which are treated too much as if on a single uniform plane; nor does it allow enough for the possible effects of new conditions upon the vocabulary of so living a personality as Paul, writing now in a new relation as *pastor pastorum*. Dr. Harrison admits, indeed, the analogy in this connexion afforded by the fresh stylistic features in the so-called Roman group (Ephesians, etc.), but argues that the *degree* of contrast in the Pastorals is conclusive for another and later authorship. Yet he is not more confident of this than were the able men who once thought the like of the letters just alluded to. The fact is, the method of averages in the use of words applies only within stricter limits than is here assumed. What is wanted in addition is more searching analysis of the different shades of meaning in which the same words are used, still more of the relation of the words to the thoughts which have now to be expressed, and of which those words may be the most natural modes of expression. This throws back the problem from words to ideas, and these again to the new conditions implied in the Epistles, both as regards the problems to be handled pastorally by Paul's lieutenants, and as regards the relations[1] between the Apostle and his "sons" in the Faith. Dr. Harrison does not ignore this side of the matter, but his treatment of it is not really adequate, especially in the light, once more, of the analogy, e.g. of Ephesians and Colossians.

This consideration—namely, whether the situations presupposed in the Pastorals, and largely explanatory (as it is claimed) of their distinctive language and style, fit conditions in the epoch reflected by Colossians and Paul's address to the Elder-bishops of the Church of Ephesus, in Acts xx. 24–35, better or worse than those in the age of Trajan (A.D. 98–117) or later—is really the ultimate one. This is also the question which gives the problem of the Pastorals its real importance, as our author himself suggests in his Epilogue on the corollaries of his theory for the N.T. and Church History.

On the linguistic aspect of the problem, which I have not studied with the same detail as Dr. Harrison, I am content[2] to have put forward a caution that the method pursued is not fully scientific, because applied with too little regard for varying historic conditions. But as to the stage in the Church's development into which the Pastorals would fit most naturally, I feel more entitled to express a decided opinion. Accepting, then, the description of the "Common Elements and Characteristics" of the Pastorals given on pp. 16 f. as broadly true, I demur to all the propositions (on p. 7) in which the False Teaching, the ecclesiastical organization, and the "Paulinism" of these Epistles, are declared to be those of A.D. 100

[1] This has some bearing on the chief stylistic difficulty which still remains open to discussion, viz. the use of particles and grammatical constructions not found elsewhere in Paul's letters.

[2] I may add, however, that his fine linguistic Appendixes suggest to me very different conclusions from his, both generally and on special points. Thus 1 Peter (as well as 1 Clement) seems to me to presuppose the Pastorals, or at least to belong to the same epoch (Hort dates 1 Peter about A.D. 62–63).

rather than A.D. 60,[1] even for such a Church as Ephesus. As to the False Teaching, the Gentile type of it, represented by Hymenæus in particular, along with Alexander in 1 Tim. i. 19 and with Philetus in 2 Tim. ii. 18—names also unknown to the N.T., and therefore not to a forger's purpose—was "anti-nomianism," viz. a claim to "freedom" from the Jewish Law on its moral side (especially in sexual relations, as in 1 Cor.). This was associated (in 2 Tim. ii. 18 at least) with the view that "the Resurrection has taken place already," spiritually, and that therefore there was no need to worry about any future judgment for the body, which was in fact morally indifferent and not part of the Divine order at all. Some such views were held already at Corinth about A.D. 55; on the other hand, there is *no trace of Docetism*, the line on which this type of thought (as well as its opposite, asceticism) fell back later, as we see from the Ignatian Epistles, and probably from 1 John. The other main error, partly Jewish in origin, took the scrupulous attitude on moral matters, though also for lack of grasp on the Pauline idea of Evangelic liberty, viz. as life "under law to Christ." It upheld the Jewish Law as such; and certain would-be "teachers of the Law" extended its scope in the interests of ritual rules of asceticism (already at work at Colosse by A.D. 60), seeing fanciful anticipations of such rules in the Patriarchal Age, referred to in the "Myths" and "Genealogies" of the Pastorals.

Further, we have (2) certain genuine notes or portions thereof which Dr. Harrison claims to trace by *personalia*, supplemented by style, in Titus iii. 12–15; 2 Tim. i. 16–18, iii. 10 f., iv. 1, 2*a*, 5*b*, iv. 6–8, 18*b*, 19, 21*b*, 22*a* (= Paul's last letter); iv. 9–12, 22*b*; iv. 13–15, 20, 21*a*; iv. 16–18*a* (? 18*b*). It is good to find so severe a critic of the Pastorals recognizing some passages as clearly authentic. But critically, it is doubtful if his actual position here is tenable. Going thus far, he seems bound to go farther. On the same principles 1 Tim. i. 3 (and what follows on it), i. 12–17, 18–20, ii. 14–16, and iii. 13 f., and a good deal more, seem also entitled to be held genuine. In some of these cases he is probably held back by the intimate way in which what he suspects linguistically is bound up with what might else be admitted. But this solidarity of suspect and genuine-looking matter is a difficulty throughout the Pastorals, notably in 2 Tim. i. 3–5, where he is rather loath to set aside the reference to Lois and Eunice. Many, however, will draw the opposite conclusion to Dr. Harrison's, viz. that a theory which involves the rejection of such self-evidencing *personalia* as these and i. 15 (he admits 16–18) and ii. 17 cannot stand.

On the whole, then, a verdict of "Not proven" seems the proper one for the theory of the Essay as a whole. But its positive data, both linguistic and in the way of Pauline fragments, should receive close attention from all students of these Epistles, as should also the many fine observations in which it abounds, even if its notion of "Paulinism" be too rigid and narrow to be a safe criterion of what Paul the Missionary could have written under any conditions. That the Pastorals, as they stand to-day, contain nothing but what they did originally, it would be unsafe to assume, even on the theory of Pauline authorship for them as wholes: for they are of the type of writing, both in form and substance, which analogy warns us is most apt to be brought up to date, later on, by secondary insertions. On these lines further progress may be possible, so lessening the gulf between Dr. Harrison and myself. VERNON BARTLET.

[1] The absence of references to the danger of persecution or to the eucharistic function of the ministry points strongly to the earlier rather than the later of these two dates.

The Art of Preaching in the Light of its History. By E. C. Dargan. New York: Doran. 1922. 10s.

When writing *The Christian Preacher* I was impressed with the need of a book on the History of Homiletics or The Art of Preaching, and made some notes with a view thereto. Happily Dr. Dargan, who has already given us a useful *History of Preaching* in two volumes but has been prevented by a change of occupation from adding a contemplated volume on American Preachers, has found time amid his new duties to prepare the present course of lectures. The titles of the lectures indicate that he has well covered the whole field. In the first three he shows the Biblical and Classical basis of preaching as an art, traces the origin and early development of an art or theory of preaching, and indicates the instruction given in the art during the Middle Ages. In the next two chapters he estimates the effect on the art of preaching by the revival of letters on the one hand, and on the theory of preaching by the Reformation on the other. One chapter is devoted to the theory as taught during the seventeenth and eighteenth centuries, and the last two deal with modern homiletics in Europe and in America respectively. All the notable contributions to the subject are described, and even the modern preacher can learn something from the older works. What impresses one in this survey is the comparative inattention to the subject for many centuries, and its emergence into primary importance during the last century. Whether preaching is better or not, much more is now being written about the art of preaching. With few exceptions the best books have not been written by the most famous preachers, as the gift which makes the great preacher cannot be disclosed in discussing the art of preaching. It is not the genius but the ordinary man who can learn most from the study of homiletics. As most of those who try to preach belong to the second and not the first class, this interesting and valuable book may be commended to their notice.

A. E. Garvie.

Religion and Modern Thought. By George Galloway, D.Phil., D.D. T. & T. Clark. 1922. 8s.

Redemption from this World. By A. G. Hogg, M.A. T. & T. Clark. 1922. 7s. 6d.

Dr. Galloway, who is Professor of Divinity in St. Andrews, here brings together a number of essays on such themes as the Personality of God, Religious Experience and Theological Development, and, not least, Religion and the Supernatural. On this latter he makes the obvious, yet significant, concession that a man may be a Christian without accepting "certain miraculous narratives in the New Testament"; but he contends, at the same time, that religion and the supernatural are woven together inextricably. Equipped with a clear style, a temperament that refuses to be jockeyed theologically to the right or left, and a shrewd discernment of modern tendencies, Dr. Galloway is at once steadying and stimulating—a welcome combination, in view of present conditions.

Professor Hogg, who holds the Mental and Moral Science Chair in the Madras Christian College, is not so easy to read; but he is worth reading, if only for what may be called the practical and immediate line of his approach to the question of the miraculous. The fact that Christianity is *redemptive* carries with it the fact that Christianity is *supernatural. Is* not *was*: there is Professor Hogg's emphasis. For the starting-point and essence of his argument he quotes Hermann's *dictum* that what Jesus

demanded of His followers was never "that they should believe in miracles narrated of other people; what He did expect of them was that they should experience miracles and should perform miracles." This, Professor Hogg contends, applies to present-day disciples of Jesus no less than to those of New Testament times. Granted a fuller understanding of the gospel message and a more importunate faith, "might not the occasions be more frequent when Christians would know themselves called to what even the average observer would regard as miracle-working?" Such is the challenge. One could have wished it worked out with greater definiteness and lucidity; but there it is, healthy and provocative, with at least the merit of lifting the whole question of the miraculous from the academic to the practical.

A. PRINGLE.

A Study of Kant. By JAMES WARD, Sc.D. Cambridge: University Press. 1922. 12s. 6d.

This short Study of Kant, consisting of notes made preliminary to something more systematic "unlikely now to appear"—we are reminded that it is nearly forty years since the famous *Encyclopædia Britannica* article on "Psychology" was published—is issued in the hope that it may be of some use to younger students. That hope we think likely to be realized. In these pages we get a picture, clear as far as such matters can be clear, of the evolution of the Critical philosophy in the mind of Kant, preceded by a few human touches about the man himself—his faithfulness to Königsberg, despite tempting offers elsewhere; his sprightly wit when entertaining "civil servants, physicians, clergymen, and enlightened merchants;" his humane interest in poor students; and the absence in him of any juvenile precocity.

A brief review of his published works shows us Kant in the last work of his first period reaching approximately the position of Hume. It is between this—*The Dreams of a Ghost-Seer* and his *Inaugural Dissertation* (upon his appointment as Professor at Königsberg in 1770)—that a remarkable change of standpoint occurs. If it was the Scotch philosopher who awakened Kant from his dogmatic slumbers, it was Leibniz who—in his *Nouveaux Essais*, with its distinction between matter and form applicable to both sensible and intelligible knowledge—brought him the cup of tea which freshened him for the Critical day. In the *Dissertation* we see the essential positions of the Critical philosophy well in sight, but this is followed by eleven years of silence, terminated by the publication in 1781 of the *Critique of Pure Reason*. Here Professor Ward sets out the main points—the synthetic unity of apperception and the idea of laws being given to nature by the transcendental Ego, and criticizes as too sharp the distinction between phenomena and noumena. "In claiming that Reason must be *aut Cæsar aut nullus*, he spoiled a good case for constitutional monarchy." He holds that Kant's central truth of the unity of apperception opened out a new and fruitful career for philosophy, but is found, upon examination, to be anthropomorphic.

A consideration of the two other Critiques—Practical Reason and Judgment—leads Professor Ward finally to estimate Kant's view of human nature. Man is by nature radically bad. But this view is not consistently held, and against it may be quoted its author's own reason for postulating the existence of God, that eventually happiness should be proportional to virtue.

D. W. LANGRIDGE.

The Realism of Jesus. By J. A. FINDLAY. Hodder. 1922. 7s. 6d.

This is one of those books, happily becoming more common, which attempt to render the Gospels in a modern form and at the same time

to make the circumstances of our Lord's life vivid and real to us. Such a book is particularly delightful to those who have been accustomed to hear and read the Authorized Version again and again, until they are almost unable to gain anything more from it because of the old associations woven in with the familiar words. A modern paraphrase of the Sermon on the Mount such as opens this book may be a little jarring in certain passages to those whose religious experience is bound up with consecrated phrases, but, on the other hand, it makes the three chapters real and freshens them with unrealized meanings. The author's paraphrase is very modern, but there is no hint of the slang which mars some versions, and, as it seems to us, he succeeds admirably in bringing out the implications of our Lord's briefly reported words.

The chapters on the circumstances of our Lord's life at the time, and on Syria and the Lake, with the manners of the fishermen and peasants there, are vivid and interesting. The rest of the book consists of short expositions of the Sermon related to the conditions of to-day, on truthfulness, sex relations, patriotism, thrift, providence, and so on: in every chapter there is the sense that the Gospel means not a new law so much as a loyalty to a Person.

Here are some good thoughts from the book:—

"We should notice . . . a suggestion which recurs over and over again in the Sermon, that of the exuberant and triumphant friendliness of the true disciple; he can make friends *in record time*. Underlying the passage is the idea that, if only men can come together as men, not in an official capacity or as representatives of a party, a way of peace is always discoverable, if they use the brains and the natural good humour which God has given them."

"The honest thing for the Church to do is, I believe, to refuse to be a party to marriages except between her members, or those at least who are prepared to make an open profession of faith, and then to insist that the contract so entered into is not dissoluble by the default of either party."

H. B. Shepheard.

SHORTER NOTICES AND DESCRIPTIVE LIST

We wonder if Dr. Norwood desired to print these sixteen sermons (*The Cross and the Garden*, Hodder, 5s.), or if the volume is the result of the publisher's importunity. They are not without their charm, but of themselves they would not adequately account for the influence Dr. Norwood already exercises from the City Temple pulpit. The strength and incisiveness, the certainty and authority of the great preachers of the last generation one does not find here, neither can the skeleton outline of the preacher's theology be discerned. What is found—and it is, we imagine, the secret of Dr. Norwood's power—is sincerity, for the sermons reveal a personality deeply affected by the war, and earnestly anxious that men should face the problems of life and find the Christian solution. The book will be read with interest and profit by many who have not the opportunity of hearing Dr. Norwood. The twenty Carrs Lane sermons printed in *Revealing Light* (Nisbet, 5s.) do, on the other hand, show how Mr. Berry appeals to young people. With nothing unusual in the way of illustration from life or literature, each address reveals a gracious and winning personality. Mr. Berry speaks with the utmost simplicity about fundamental things. Both he and Dr. Norwood face difficult

problems with courage and resource, and it is such preaching that is needed. A volume from a young Congregational preacher across the water (*The Disciplines of Liberty*, by W. L. Sperry, Yale and Oxford University Presses, 8s. 6d.) manifests other characteristics. The title might have been "Aspects of Authority" just as well as the one used, and throughout the book there is evident some striving after effect. The volume is, nevertheless, very valuable—it is obvious, e.g., that Mr. Berry has profited by reading it—for Dr. Sperry has a virile mind, and he has read and observed widely. He has a knack of putting things well, and—if he does not try to be too epigrammatic, unusual and paradoxical—he will count for a great deal.

Rev. J. H. Chambers Macaulay's first book received a warm welcome, and his second (*If I Miss the Sunrise*, Hodder, 7s. 6d.) is a worthy successor. We wish, however, that he had delayed it a little in order to prune the early chapters. He writes so powerfully and so well at times—witness the chapter on "The Syrian Sea" or the sketch of Simon Peter—that it is a pity to find sentences that are no sentences and uncouth words like "unawaredness" (a great favourite) and "lippitudes." Mr. Macaulay fortunately stops to tell us what a lippitude is, which makes us wonder why he used the word at all. The author quotes Madame de Beaumont's dictum concerning Chateaubriand: "The public will care very little for his quotations." In spite of this, we venture to say that not the least valuable part of this very suggestive volume is to be found in the quotations, the fruit of wide and wise reading. Dr. Rufus Jones's *Spiritual Energies in Daily Life* (New York, Macmillan Co., $1.50) brings to mind the plan followed by a Quaker friend. Seriously concerned because so many Friends fail to exercise a speaking ministry, keeping silent in meeting when a message has been given them to deliver, this Friend—a man of both learning and leisure—makes it a rule to think through two lines of thought each week. He then knows that his intellect has been at work, and finds that, if moved to speak at some future meeting, his thoughts are ordered and clear. The addresses in this book by the historian of mysticism—except perhaps the last two—might have been similarly prepared. Dr. Jones has read widely, but he is far more than a mere scholar and thinker; he has touched life at many points, and all he writes shows keen observation and true culture. He is a practical mystic, and his words will help many within and without the Society of Friends.

Readers of the *Manchester Guardian* have learnt to look to Artifex's weekly article for practical wisdom and sound commonsense, and this book (*Personal Religion and Public Righteousness*, by Peter Green, Longmans, 2s. 6d.), recommended by the Bishop of London for Lenten reading, exhibits these qualities in full measure. The Anglican Church has no more active and respected leader than Canon Green, and this little volume cannot fail to do good; there is nothing morbid or narrow about it, and it is aptly illustrated by the writer's personal experiences. It is a pity that the book is disfigured by numerous misprints; we look to Messrs. Longman for something better than "Carlisle's *French Revolution*."

Shortly before his death Dr. Hastings corrected the final proofs of *The Christian Doctrine of Peace* (T. & T. Clark, 8s.), and by it he will still assist the Church in the urgent and difficult task of formulating a peace policy. This volume (uniform with "Prayer" and "Faith" in "The Great Christian Doctrines" series) displays all the skill in compilation and arrangement expected of one of the greatest editors of our times, and its usefulness is not confined to preachers. There are occasions when Dr. Hastings expresses his opinions with force, and even with passion, and we

realize once more how much we shall miss his scholarship, insight, and enthusiasm.

Dr. R. E. Welsh has discovered a fresh way of treating an old subject, and his *Classics of the Soul's Quest* (Hodder, 7s. 6d.) is a most useful book. In his search for great souls Dr. Welsh has thrown his net very wide, even from Augustine to Rabindranath Tagore. Four chapters are given to Dante, and others to Tauler, à Kempis, Bunyan, and William Law; there seems, however, to be no example of the soul's quest from the United States. A thought-provoking book ends with two excellent appendixes—"Kindred Classics in Brief" and "Select List of Books."

Émile Gebhart, whose seat in the French Academy was taken by Poincaré, was Professor of Foreign Literature at the Sorbonne from 1880 to 1906. Little of his work has been translated into English, and the publishers are to be commended for giving us this quite competent translation (*Mystics and Heretics in Italy at the End of the Middle Ages*, Allen & Unwin, 12s. 6d.) of *L'Italie Mystique*. Gebhart's account of the religious Renaissance deals with familiar names like those of Joachim of Flora, Arnold of Brescia, Francis of Assisi, Frederick II, and Dante, as with others less known. The translator prefixes a useful introduction.

What mischievous sprite has induced *our* Dr. Grieve to drop the middle initial "J" from his name? The woes of reviewers were numerous enough already without the appearance of two Dr. Alexander Grieves, both interested in ecclesiastical history. *Willibrord*, by the minister of Greyfriars Church, Glasgow, is one of the Lives of Early and Mediæval Missionaries (S.P.G., 4s.), and it is carefully and worthily done. Willibrord, who was the missionary to the Netherlands *par excellence*, lived from 691 to 739, and Dr. Grieve gives a translation of Alcuin's *Life of Willibrord*, as well as useful appendixes. Unitarianism has never lacked competent scholars, and two Lindsey Press books (*Modern Churchmen and Unitarians*, by S. H. Mellone, 1s.; *Aspects of Modern Unitarianism*, various writers, 3s. and 2s.) state the Unitarian position clearly and well, especially the first of them, in which Dr. Mellone replies to an article by Principal Major in the *Hibbert Journal*. The papers in the second volume are of varying merit, but they are very readable. There is, however, a note of "cocksureness" about them which one is rather surprised to find in those who hold that toleration and freedom are the cardinal virtues. We must confess to some amusement when, having already noted the superb confidence of the writers, we came to the correction on the last page: "p. 157, l. 8. For 'We cannot' *read* 'In a sense we do.'" *The Witness of Congregationalism* (Bristol, Freeman, 4d.) is an address delivered in Bristol Cathedral last Christmas Eve. Congregationalism in Bristol is fortunate in having one who can state its witness with the grace and culture of Dr. Arnold Thomas, and Anglicans must have been impressed with this clear, courteous, and courageous utterance. In *The Church and The People Outside* (S.W. London Mission, 6d.), the Rev. T. Tiplady, who was a Wesleyan chaplain during the war, shows how we might get to church the 98 per cent. of Londoners who never dream of attending. Mr. Tiplady writes vigorously, and his papers are worth consideration. Dr. Lynn Harold Hough visited this country last summer, and delivered an address at Carrs Lane (*Dr. Dale after Twenty-five Years*), in which he summarized the work of one who for more than a generation exercised —and exercises still—a profound influence on Birmingham, on Congregationalism, and on theological thought. In *The First Seventy Years of Guestwick Independent Church*, Mr. B. Cozens-Hardy gives an account

of the Church from its foundation in 1652, with quotations from its records.

Turning to more miscellaneous writings, we have greatly enjoyed Lord Bryce's *Memories of Travel* (Macmillan, 12s. 6d.). Lord Bryce was one of the most remarkable and versatile men of his time. Scholar and statesman, historian and man of letters, climber and traveller, his performances in all these spheres were amazing indeed. His writings were marked by a wisdom that will make them last for many years, and it is well that we should be able to place these fascinating *Memories* of a life of travel by the side of *The Holy Roman Empire* and *The American Commonwealth*, to remind us that the author was no mere bookman. The travels range from Iceland in 1872 to North America in 1921. There are few parts of the world that Lord Bryce did not visit, and these memories include trips to the Altai Mountains (Siberia), the Isles of the Southern Pacific, Palestine, the Alps, and the mountains of Hungary and Poland. Sir Courtenay Ilbert, a fellow-traveller, writes an appendix to the Iceland chapter. This volume makes us regret that Bryce's busy life made it impossible for him to write up more of the notes taken on his sixty (or would it be seventy?) years of journeyings. *The Strength of the Hills* (Allenson, 6s.) consists of twelve meditations by William Stanford, a lover of nature in the West Country, illustrated by fourteen excellent photographs of the county of Monmouth. Olive Schreiner's *Stories, Dreams, and Allegories* (Fisher Unwin, 6s.) collects all the author's shorter unprinted imaginative writings over a period of forty years. The stories are much on the line of *Dreams*, and are written with poignancy and power, but the "wild joy of living" is altogether absent from them, and the dominant note is that of tragedy and sorrow.

The late Head of Girton began her autobiography (*As I Remember*, by E. E. Constance Jones, A. & C. Black, 7s. 6d.) because the writing of obituary notices had convinced her that Leslie Stephen was right in saying that every person should tie up his autobiography with his will, because he has both unfailing interest in the subject and unique opportunities of knowing the truth. It is to be regretted that Miss Jones did not live to carry out her purpose; here we have but four chapters, of which only the first was finally revised. Dean Inge's Preface rightly says that Miss Jones "had one of the strongest intellects among the women of her generation," and it is good to have this account of her early life and of her work for the College with which her name will always be associated.

Also Received.

The Vital and Social Factors in Religious Belief. By JOHN LEWIS, M.A. Manchester: Thomas Griffiths. 1920. 6s. 6d.

Portraits of Men of the Old Testament. T. E. MILLER, M.A. Allenson. 1922. 6s.

Our Enemy the State. By G. T. SADLER, M.A., LL.B. Daniel. 1922. 3s. 6d.

The Symbolic Stories of the Man in Men. By G. T. SADLER, M.A., LL.B. W. H. Smith. 1s.

Reminiscences. 1828–1906. By J. B. ROTHERHAM. Allenson: also J. G. Rotherham, 29 Ardoch Road, Catford. 5s.

The Interest of the Bible. By J. E. M'FADYEN, D.D. Hodder. 1922. 7s. 6d.

The Lost Radiance of the Christian Religion. By L. P. JACKS, D.D., LL.D. Lindsey Press. 1922. 1s. 3d.

The Author of "Nearer, my God, to Thee" (Sarah Flower Adams). By H. W. STEPHENSON, M.A. Lindsey Press. 1922. 1s. 6d.

PERIODICALS

The Holborn Review (Jan.) has two main interests—the one personal and denominational, in the death of Sir W. P. Hartley, of whom the Editor writes an appreciation, the other literary, two articles being devoted to Matthew Arnold. Two Congregationalists—the Rev. A. D. Martin and the Rev. J. R. Ackroyd—are among the contributors; Professor Emile Boutroux writes on "The Historical Study of Philosophy," and there are interesting articles on Newman's Literary Power (Rev. Ambrose Allcock), and "The Nature of Sentiments and Complexes" (Professor Pear). Dr. Peake's account of the work of Dr. Hastings is full of information.

The Hibbert Journal (Jan.) is, as usual, full of interesting things, though some of the articles do not get us "much forrader." The vagueness of such articles is in contrast to Mr. C. W. Stanley's outspoken "Spiritual Conditions in Canada," which has aroused strong feeling in the Dominion. Dr. A. N. Whitehead writes very vivaciously about "The Place of Classics in Education," and the Dr. Williams Librarian contributes a learned account of Rabbinical Judaism. Mr. E. G. A. Holmes is stimulating and provocative in "The Idea of Evolution and The Idea of God," and Professor J. S. Mackenzie writes on "The Idea of Creation." Congregationalism is represented by Professor J. Wright Buckham's succinct account of Modernism, and Dr. C. J. Cadoux's "Shall we all be Perfect?" There are other articles, as well as Dr. Moffatt's useful "Survey of Theological Literature," and signed reviews.

The Pilgrim (Jan.) has for its *pièce de résistance* a very competent article on "Modernism," by Canon Barnes. An address on "Christian Social Reform" by Miss Evelyn Underhill, an appeal to Anglicans on behalf of Church Schools by Miss Helen Stocks, and Miss Florence Nevill's "Dialogues with the Universe," show that the Editor, who writes briefly on "Copec," is not unmindful of possible feminine contributors. Other articles are by Mr. Marcus Donovan ("Catholicism and the Commonwealth of Nations") and Mr. A. E. Baker ("One Aspect of God's Infinity").

The London Quarterly (Jan.) has familiar names on its front page. Professor J. G. Tasker writes on "Religion in Germany To-day" and on "Dr. Hastings," Professor Lofthouse on "Rudolf Steiner," Dr. Trevor Davies on "The Appeal of the Ministry," and our Dr. Powicke on "The Experience of Salvation." The Editor discusses Mr. St. Leo Strachey's *The Adventure of Living*, and other articles deal with Francis Asbury, The Christian Church in China, The Essentials of Revival, and Ambassador Page's Letters. Thirty-eight pages are given to reviews.

The Baptist Quarterly (Jan.) opens with articles by Mr. C. E. Benander, of Stockholm, and Dr. J. H. Rushbrooke, emphasizing the attitude of Baptists to Europe and to the world. There are several historical articles, and a very thorough discussion of "The Place of Baptism in Baptist Churches of To-day" by Principal Wheeler Robinson.

The Modern Churchman (Dec.–Feb.). Professor C. C. J. Webb continues (in all three issues) his useful survey of Anglican Theology in the last century, and another feature that appears in more than one number is Mr. H. G. Mulliner's "English War Poetry." The Editor's two contributions, "If and Peradventure" and "Renan," are able and suggestive, and the Rev. Alfred Fawkes is responsible for a fighting article on "Marriage Law Reform."

The Church Quarterly Review (Jan.) has for its longest article Dr. T. H. Robinson's account of "Modern Criticism and the Prophets," but most readers —human nature liking a spice of controversy with its scholarship—will turn first to Canon Lacey's "Minimum Conditions of Intercommunion," and Dr. Vernon Bartlet's reply thereto, to find that our case is in safe hands. Professor C. F. Rogers writes very sensibly and practically on "The Natural Voice," and articles on "The New Psychology" (Principal Grensted), "Eschatology" (Rev. N. E. Egerton Swann), and the "Synoptic Problem" (Rev. A. Bevill Brown), help to make a well-balanced number.

The Interpreter (Jan.). The Editor concludes his study of Baron von Hügel's *Essays*, and the Rev. W. L. Mackennal examines Lord Halifax's "Call

to Reunion." Articles by the Rev. K. Wyche and Canon Lacey deal with Marriage and Divorce; Canon Goudge writes on "The Incarnation," and Miss Dougall answers the question, "What is the Holy Spirit?" The Rev. G. C. Binyon's subject is "The Communion of Saints," and the Rev. Granger Tandy arranges the *Song of Songs* as a dramatic poem in six acts.

The Bulletin of the John Rylands Library, Manchester (Jan.). Professor R. S. Conway skilfully identifies the whereabouts of Virgil's farm (though he uses the spelling *Vergil*), Professor Herford gives us a study of Lessing, and Professor Peake endeavours to lay bare the roots of Hebrew Prophecy and Jewish Apocalyptic. Mr. H. C. Hoskier continues his description of the MSS. of the Apocalypse, and there are hand-lists of the Mainwaring (continued) and Jodrell MSS.

The Expository Times (Dec.–Feb.). Naturally the December number contains sketches of Dr. Hastings, while in January we have the Rev. A. J. Gossip's memorial address. Among the more suggestive articles mention can only be made of Professor J. H. Michael's (Dec.) "The First and Second Epistles to the Philippians," Dr. Rendel Harris's (Jan.) "St. Paul and Aristophanes," and Mr. Edward Grubb's (Feb.) "The Wrath of God in the Teaching of Jesus." The new Editors are retaining all the familiar features.

Friends' Quarterly Examiner (Jan.) opens with a characteristic study of "Jesus, The Revealer of God," by the late W. C. Braithwaite, the Quaker historian. In much the same spirit is J. S. Hoyland's "An Aspect of the Incarnation." History is represented by Miss King's account of the Birmingham Friends' Book Society, which has just had its centenary, Miss Agnes Fry's very interesting "Two Problems in the History of Needlework," and Miss Christabel Cadbury's article on Elizabeth Princess Palatine, Abbess of Herford. The zeal of the Friends in the cause of education is seen in Mr. Gillman's paper on the "Adult School Movement," and Mr. Butler's description of Friends' Schools abroad and at home. Of other articles mention should be made of the appreciation of Joseph Joshua Green, the Quaker antiquary.

The International Review of Missions (Jan.) opens with a comprehensive survey of the missionary significance of the last decade in Moslem lands. The Editor bases a study of "Missions and the Supernatural" on Professor A. G. Hogg's recent book. Dr. G. A. Coe shows us how religious education is the world-wide problem of the hour, and Miss J. K. Mackenzie, in a few vivid sketches of the life of African women, does effective propaganda. The Rev. W. Paton discusses the relation of Indian Moslems to the Khalifate, and there are other useful articles. The International Missionary Bibliography (eight pages) is well done, as usual.

World Dominion (Jan.)—the first number of "A Quarterly Review of Missionary Progress" issued by the Laymen's Movement of the London Missionary Society. The Editor, Dr. Thomas Cochrane, contributes "Editorial," and also a vivid article entitled "Hope for the Leper," and there are other accounts of missionary enterprise in all parts of the world. The price of the new periodical is 6d., and it is published at 48 Broadway, S.W. 1.

The Yale Review (Jan.). Of innumerable articles we have read on world-politics not one has been more pertinent than that by Miss Repplier, which opens this issue. It is worth careful study on both sides of the Atlantic. Students of literature will read with interest Mr. Middleton's Murry's "The Break-up of the Novel," and Christians will find that Dr. Peabody's "Recall to Theology" has a needed message to-day. Mr. Walter de la Mare is represented by something rightly called a "fantasy," and there are excellent articles dealing with phases of politics and literature.

The Princeton Theological Review (Jan.). The chief articles are the Editor's (Dr. O. T. Allis) "The Conflict over the Old Testament," and Mr. S. G Craig's "Genuine and Counterfeit Christianity." Professor W. M. Clow investigates "The Charge against Capitalism," and Mr. R. C. Pitzer writes on "The Mystic Paths." Mr. John Dickie contributes an interesting note on Latin translations of the Scots Confessions of 1560 and 1580–81.

[*All books and periodicals reviewed in this Journal can be obtained from the Book-room of the Congregational Union of England and Wales, Memorial Hall, Farringdon Street, E.C.* 4.]